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FAT LIBERATION ISSUES: No Joking Matter



**Women in Psychology
Make New Connections**

SF Pride Committees Heal Split

Roger Moody On The PIE Conviction

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Jury Chosen In Kopacz Trial

By Mitzel

BOSTON — The second week of the murder trial of Edward R. Kopacz, Jr., ended with selection of a 16-member jury.

Ed Kopacz is on trial in Middlesex County Superior Court for the first degree murder of Boston gay hustler Curtis Dale Barbre on Feb. 2, 1978. Barbre's corpse was found beneath the Lowell Connector several days after his face had been blown off by a shotgun blast.

Middlesex County Asst. D.A. Thomas Brennan is prosecuting the case. Kopacz is represented by Boston Attorney Steven Ernstoff. The judge is Robert Barton.

On Monday, March 16, Barton ruled on Ernstoff's preliminary motion. Ernstoff sought to suppress all statements and alleged confessions made by Kopacz after Nov. 29, 1979. The state alleges that it has a confession from Kopacz, made on Dec. 5, 1979, which involved Kopacz directly, as well as others, in Barbre's homicide. Attorney Ernstoff argued that this confession, made by Kopacz to Lowell cop Jim Donohue while Kopacz was in a Florida jail for a breaking and entering charge, was solicited by Donohue with promises of future police favors.

Judge Barton ruled that all statements and confessions after Dec. 5, 1979, would be suppressed. This would include statements made by Kopacz to Paul Corsetti, a Hearst writer, as well as to Assistant D.A. Ed Garguilo who was, for a time, leading a grand jury probe into Barbre's murder. The state will still have the Florida confession to present to the jury. Kopacz has already said, during hearings on this motion, that statements he made involving himself and others in Barbre's murder were entirely false.

As a result of Barton's ruling, it

is expected that both Paul Corsetti — who is still in contempt of court (though not yet imprisoned) for refusing to disclose the content of a conversation he had over the telephone with a person he assumed to be Kopacz — and Garguilo will not be called as state witnesses.

Ernstoff commented: "It's a half-way victory. They'll still get in what they want to get in. But this does open routes of appeal if it comes to that stage. The judge bought something in my argument."

Jury selection began March 17. Over 140 prospective jurors were brought into Court before a panel of 16 were picked as jurors. The all-white jury includes eight women and eight men. The judge told the jurors to expect a trial lasting at least 2 weeks. The jurors are sequestered. They are being housed in rooms at the Logan Airport Ramada Inn in East Boston. Barton designated juror John Callahan as foreman.

Prospective jurors were asked 13 questions during voir dire. Two questions specifically asked if they held any prejudice which would prohibit them from equitably evaluating the testimony of a homosexual witness. Very few acknowledged such a difficulty.

After the jury was empanelled, the Court ordered the jurors to be taken to beneath the Lowell Connector to see the spot where Barbre's remains were discovered. Following this, the jurors were taken to Boston to inspect the premises of the Regency Baths, a gay bath house operated by Jimmy Mitchell, a gay businessperson closely associated to the police investigation of this case. Barbre was last seen alive in the Regency Baths.

According to the court clerk, there are over 50 names on the list of likely witnesses in this trial.

libertarians — can be used as a catch-all to nail moral dissidents, where the customary strict rules of evidence could never be applied.

Thus, a PIE executive meeting, burdened with the familiar bureaucratic problems of all small, struggling groups, gets construed as a neo-Caligulan orgy; an ill-worded letter to an unknown member becomes a measure of concealed depravity. And the fact — as reactionary Old Bailey Judge John Leonard was quick to infer — that certain PIE advertisements were changed "for legal reasons" indicated O'Carroll and the PIE executive's "glaring hypocrisy" — rather than their honest attempt (as numerous non-pedophile sympathizers could testify) to maintain their sanity in a society which, on the one hand, unctuously proclaims their right to exist and communicate — and on the other hand, viciously denies their right to communicate anything of real heart, real feeling.

The second irony was that, while Tom O'Carroll was convicted of "conspiracy," none of his alleged fellow conspirators were with him in the dock. The two supposed major "conspirators" fled overseas within days of Tom's arrest, and thus offered no evidence. In a complete reversal of the supposed rules of evidence, they were presumed guilty because they didn't prove their innocence.

Third irony — and certainly the



© 1980 by Greg Day

The view from the stage at the June 1980 Lesbian and Gay Freedom Day rally in San Francisco.

Pride Committees Resolve Disputes Over SF Events

By John Kyper

SAN FRANCISCO — After several months of negotiations, the San Francisco Gay Freedom Day Committee has merged with the Lesbian/Gay Parade Committee. The action, which was given final approval at the Lesbian/Gay Parade Committee's March 8 meeting, ends a potentially damaging split, which had led to fears that there would be two parades in June.

The struggle dates from last year's controversy over whether to have speakers at the annual event (see GCN, Vol. 7, No. 48). An unpopular Corporate Board decision not to have speakers at the rally in Civic Center led to an angry confrontation at the general membership meeting two weeks before the parade.

Over the violent objections of co-chair Bruce Goranson, the membership voted to reverse this policy and invite several speakers, including lesbian comic Robin Tyler.

There were further confrontations during the rally — most notably when Tyler's supporters rushed the stage to demand that she speak — sparking charges of intimidation and brutality by parade monitors (see GCN, Vol. 7, No. 50).

Discontent flared into open revolt during the summer, after rumors began to circulate that Goranson was taking over the board of the Gay Freedom Day Committee and abolishing its general membership. (see GCN, Vol. 8, No. 22). Allegations of financial mismanagement were confirmed when it was learned that the board had failed to produce an audit, as is required from all local Hotel Tax Fund recipients. The deficit was rumored to be \$6000, or more.

Members of the general membership started meeting in August and presented a list of suggested changes to the board for negotiation. There was no acknowledgment from the board. Only after the membership had incorporated in November as the Lesbian/Gay

Parade Committee, and Goranson's subsequent resignation, did the board agree to negotiate.

The conditions set forth by the LGPC were: cosexuality, 30 percent Third World and 20 percent disabled parity on the board and in all offices, and public, democratically run meetings open to everyone in the community. In exchange, the LGPC agreed to assume all legitimate debts of the 1980 Gay Freedom Day Committee.

The new LGPC Corporate Board includes four members from the old board, plus the four LGPC officers — co-chairs Barbara Cameron and Greg Day, treasurer Kory White and secretary Reid Condit — and four other representatives elected by the general membership.

Co-chair Day expressed satisfaction with the results: "We have won the battle for grass roots democratic organization for the Parade. We are building a world community that goes beyond the boundaries of nations, races, cultures and gender. International Lesbian and Gay Freedom Day is very important because it is the one time during the year when we come together to celebrate our struggle for the civil and social rights of all people."

Pittsburgh Hosts Law Conference

By Lew Lasher

PITTSBURGH — Over 150 people attended the second national conference on Law and the Fight for Lesbian & Gay Rights, held at the University of Pittsburgh Law School March 13-15.

A recurring theme was the need to work together despite the diverse interests of the lesbian and gay community. The twenty workshops included some issues of primary interest to lesbians (e.g., custody), some primarily affecting gay men (e.g., police raids on the baths), and others involving only a certain segment of the community (e.g., youth, military personnel). Yet, several speakers stressed the similarities among issues.

"The same bigotry, hatred, fears, and ignorance which lead to racism also lead to sexism and homophobia," commented Billy Jones, founder of the National

Conference of Black Gays, at the plenary session.

Rosalyn Richter, of Lambda Legal Defense and Education Fund, pointed out the practical necessity of drawing connections between the various proposals of the New Right which would use similar legal tactics to restrict abortion rights, to discourage hiring of gay schoolteachers, and to stall desegregation: "Even if you cannot make the connections on a personal level, as a lawyer, you should at least realize the legal connections."

Of particular concern to lesbians and gay men, she said, would be a constitutional amendment prohibiting abortions, since the recent New York and Pennsylvania court decisions striking down sodomy laws "quote word for word" from the abortion

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News Analysis

PIE Defendant Convicted

By Roger Moody

LONDON — Tom O'Carroll, secretary of Britain's Pedophile Information Exchange (PIE), was sent to prison for two years on Friday, March 13, after being found guilty of conspiracy to corrupt public morals by encouraging PIE members to make contact with each other, in order to have sex with children.

Both Tom O'Carroll and his fellow defendants, John Parratt and Michael Dagnall, were acquitted on a second charge of conspiracy to encourage PIE members to disseminate pornography among each other.

In a case replete with savage ironies, perhaps the most ironic is the fact (as PIE sympathizers and members well know) that if the defendants were guilty of anything, it was encouraging the exchange of so-called "pornography."

The ebullient, often impulsive Tom O'Carroll led a blameless private life, from the law's point of view, and if he *did* encourage members to communicate with each other to make pedophile love, it was in no sense as an agent, rather "by omission" — the major omission being awareness of an obscene, Neanderthal shred of legal shit paper, dignified by the appellation "Conspiracy to Corrupt Public Morals."

As O'Carroll's conviction has shown, this Act — long condemned by liberal lawyers and civil

News Notes

quote of the week

"Radical nuns [are] one of the prime horrors of our time: They have stopped believing in God and in an afterlife. In the process they have transformed themselves into bulldike socialists who will spend the rest of their lives attempting to destroy in themselves the loyalties and beliefs that they destroyed in others."

—Tom Bethell in the *American Spectator*, quoted by Alexander Cockburn in his "Press Clips" column in the *Village Voice*, Feb. 4-10, 1981.

help!

BOSTON — Among local groups asking for assistance this week:

- The **Cambridge Women's Center** has relied for a number of years on CETA funding to pay women who staff during the daytime. This funding will cease within a few weeks, and the center will need to depend on **volunteer women to staff** (answer the phone, greet women, deal with women in crisis, etc.). The center is asking for at least a three-month commitment; staffing is for at least four hours per week. For more information or to volunteer, please call (617) 354-8807.

- The **Cauldron Experimental Theatre**, a collectively run cultural resource for Boston's progressive communities, has initiated two new projects for the spring: a **lesbian and gay male film festival** and the **Gaymen's Workshop in Experimental Theatre, Movement, and Creativity**.

For the film festival, scheduled for mid-May, films, video, and film performance art are being solicited from the area, as well as nationally.

The workshop is offered on a weekly basis; fee is negotiable and based on income.

Productions and creative work of the group, according to the members, "have always reflected a cross-racial, cross-class, cross-age, and feminist politic."

For more information on either the workshop or the film festival, contact the Cauldron Experimental Theatre, 22 Randolph St., Boston, MA 02119, (617) 445-3604.

international women's day

In **Rome**, Pope John Paul II of the Roman Catholic Church marked International Women's Day March 8, declaring at the Vatican that the Roman Catholic Church would always promote the "dignity of every woman," the Associated Press reports.

As the pope spoke, about 10,000 women marched through downtown Rome to protest the church's policies against abortion.

"I want to assure women in Italy and in the whole world that the church and the pope pray for every one of them," the pope said.

Many of the 10,000 women participating in the march indicated support for a 1978 Italian law that permits abortion on demand for women 18 and over. They carried placards calling for support for the "struggle of women in El Salvador."

In **Moscow**, meanwhile, the Soviet police seized 11 women members of a fundamentalist Christian sect who marked International Women's Day by demonstrating in the center of Moscow for liberalization of Soviet emigration policy.

According to the British news agency Reuters, the protesters told Western correspondents that they were seeking to draw attention to what they described as persecution of women belonging to the Pentecostal sect.

The women were later released.

only her surgeon knows for sure

NEW ORLEANS — A "prospective transsexual" must follow her employer's male dress code until she undergoes male-to-female sex reassignment surgery, a federal appeals court has ruled.

The Los Angeles *Daily Journal*, a legal newspaper, reports that the Fifth Circuit Court of Appeals here agreed with a lower court ruling in Tampa, Fla., that Raegan Kelly, then known as Robert Kirkpatrick, was, until changed "from male to female," bound by rules applying to men.

Around Jan. 1, 1978, Kelly, then Kirkpatrick, informed his employers at a beauty salon that he was preparing to undergo "a medically supervised sex reassignment process," and that, in preparation for the operation, he was directed by his physician to "live as a female."

When Kelly began to wear female attire, representatives of the salon and the department store surrounding it ordered her to wear men's clothes or risk dismissal. She refused and was fired.

Kelly filed suit in Tampa, claiming the employers conspired to deny her her fair rights as a woman and as a transsexual.

The Fifth Circuit Court did not deal with the question of transsexual rights, because the issue was not properly raised, the *Daily Journal* reports. The court did rule, however, that Kelly's rights as a woman did not start until she medically became one.

here we go again

Once again, with the beginning of new legislative sessions across the nation, legislators in a number of communities have filed lesbian and gay civil rights bills.

- In **Augusta, Maine**, State Sen. Gerard P. Conley (D-Portland) has introduced a bill to amend the Maine Human Rights Act to prohibit discrimination against lesbians and gay men in **housing, employment, public accommodations, and credit**. Similar bills were defeated in 1977 and 1979, but Conley told the Portland *Press Herald*, "I think we can give it a better run this year. I know that some senators, at least, have changed their views."

- In **Springfield, Illinois**, State Reps. Elroy Sanquist, Woods Bowman, and Susan Catania have introduced five bills which, according to Chicago's *GayLife*, would add the words "sexual orientation" to existing lists of characteristics against which discrimination is banned under the 1980 Human Rights Act. The bills would prohibit discrimination in **jobs, housing, public accommodations, credit, and real estate transactions**. Similar bills have been introduced three times before; only once, in 1977, have they been voted out of committee. John Chester, the Illinois Gay Rights Task Force's State Bill Project coordinator, told *GayLife* that the goal this year is for a "greater visual presence."

- In **Salem, Oregon**, four bills have been introduced into the state legislature; two of them were introduced by principal sponsor Rep. Gretchen Kafoury. According to the *Oregon Gay Rights Report*, the newsletter of the Portland Town Council, the bills prohibit not only discrimination in **housing, selling or rental of real estate, employment, public accommodations, and school admissions**, but also **provide for civil and criminal penalties for intimidation of persons** because of their sexual orientation, as well as race, sex, etc. This is the fifth legislative session since 1973 in which lesbian and gay civil rights bills have been introduced, says the *Report*.

- In **Honolulu, Hawaii**, two bills have been introduced into the state senate which would ban discrimination in **employment**. Honolulu Mayor Eileen Anderson has stated that she supports the bills, as has Joshua Agsalud, director of the State Department of Labor and Industrial Relations, according to the Honolulu *Advertiser*.

As in past years, **opposition** from fundamentalist Christians and others can probably be expected for all the bills to some degree, especially in light of conservative victories in elections across the nation last November. Such opposition has already been mounted against the bills in Hawaii, where, according to the *Advertiser*, opponents appeared in force when the bills were aired by the state Senate Judiciary Committee in the Capitol auditorium.

Two members of the state Board of Education testified against the bills at the Hawaii hearing. One of them, Nancy Foon Young, said that "if this law is passed, homosexuals would feel no qualms about publicly disclosing their sexual preference, even as teachers in our public and private schools. This would be an infringement upon the rights of parents who view homosexuality as deviant behavior. . . ."

the union comes out

SAN FRANCISCO — The National Labor Relations Board has overturned an anti-union vote and ordered a new election among employees at the Church Street Station restaurant here, the San Francisco *Chronicle* reports.

Charles Lamb, president of Local Two of the Hotel, Restaurant, and Bartenders Union, which is trying to organize San Francisco's 100 or more gay bars and restaurants, told the *Chronicle* his union sees the ruling as "a beacon to the gay community, who should know we are fighting for them."

Michael Koblentz, a gay organizer for Local Two, told the *Chronicle* that the NLRB overruled a 24-to-12 vote last July against unionization, citing "heavy anti-union animus" on the part of management. He said the restaurant fired pro-union employees and refused to give overtime or uniform allowances.

An agreement reached under pressure from the state Labor Commission provides for back pay for three employees who were fired for union activity, Koblentz said. The employees have since found new jobs. In addition, the restaurant agreed to allow organizers to confer with employees on the premises 12 times a week.

"This significant agreement," Koblentz told the *Chronicle*. "It brings unionization efforts out of the closet."

The new election is expected to take place at the end of this month.

Jeffrey Levenberg, attorney for the owners, denied that the restaurant was guilty of "intimidation tactics." He told the *Chronicle* the owners consented to the settlement but "there was no admission of liability and the three employees were not reinstated."

era in trouble

CHICAGO — Supporters of the Equal Rights Amendment (ERA) are conceding that there is little chance this year of adding to the 35 states that have ratified the measure, according to a report in the New York *Times*.

In the wake of the conservative tide that swept the nation in November's elections, such groups as the National Organization for Women (NOW) and ERAmerica have abandoned for 1981 the strategies of concentrating their energies on states most likely to approve the amendment in an effort to gain the necessary 38 ratifications before June 30, 1982. The deadline was extended until then by Congress when the original seven-year deadline was about to expire in 1979.

The amendment's backers say that, after a year of hard campaigning, they hope to have stimulated a groundswell of national support that will persuade politicians of both major parties at all levels that the measure must be passed. Then, they add, they will make an all-out effort in 1982 for victory in the three states which are needed for ratification.

Anne Long, head of NOW's communication project, told the *Times* that the ERA's supporters would concentrate this year on trying to get their message as much attention as possible in newspapers and on radio and television.

consensual sex in colombia

BOGOTA, Colombia — A new national penal code, which took effect here in January, removes all legal sanctions against private consensual sex between persons over the age of 14 regardless of gender.

The previous penal code, which had been in effect since 1936, punished oral and anal penetration with jail sentences of six months to two years and set the age of consent for males at 16. There was no law against sex between women.

The new law was written at the initiative of progressive legal experts and passed into law last year over the signature of President Turbay, who had, however, signed a law the previous year against homosexual teachers (see *GCN*, Vol. 8, No. 25).

Colombian activists had feared the new liberalized penal code would be attacked by conservatives and blocked before taking effect or would be delayed because of procedural problems.

There is still apprehension among Colombian lesbians and gay men, however. "There were no problems with the conservatives," reports writer and gay activist Ebel Botero. "But no one knows what will happen in the next few years."

sanderson women win one

LAUREL, MI — The striking women of Local 882, the International Chemical Workers Union (ICWU), have won a legal victory in their battle against the Sanderson Farms poultry processing plant here.

The National Labor Relations Board, after delaying its decision over a year, has ruled that Sanderson Farms management is guilty of "surface bargaining," or failure to bargain in good faith, according to *Free For All* of Madison, Wis.

Free For All reports that the NLRB has ordered management to rehire some 150 striking workers and to replace the non-union workers who have been operating the facility at near capacity for almost two years.

The March 1979 walkout of 200 women was prompted by the allegedly slave-like conditions at Sanderson Farms. The women struck for union recognition, a fair contract, and dignity in their workplace (see *GCN*, Vol. 8, No. 8).

upcoming conferences

The **Indiana Gay and Lesbian State Conference** will be held April 4 at Indiana State University in **Terre Haute, IN**; its theme will be "The New Right — Policies and Attitudes." Registration fee is \$6 in advance, \$7 the day of the conference. For more information, or to register, write Michael Stotler, 427 3rd Ave., Apt. B, Terre Haute, IN 47807. . . . **"Survival in the '80s,"** the seventh **New York State Lesbian Conference**, will be held April 10-12 at State University of New York (SUNY)'s **Old Westbury** campus. Childcare and housing are available. Pre-registration is necessary; fees are on a sliding scale, depending upon income and the number of days attended, ranging from \$5 to \$18. For more information, write Conference, P.O. Box 843, Amityville, NY 11701. . . . The third annual conference on **women and the criminal justice process** is being held April 23-25, in the **San Francisco Women's Building**. The focus of the conference is "The Community and the Arrested Woman." Childcare and interpreters in sign language and Spanish will be available; the conference will be wheelchair accessible. Registration fees for all three days are \$40 agency sponsored; \$10 student/low income; and \$10-25 nonprofit agency sponsored. Work exchange for registration fee can be arranged. For more information, contact S.F. Women's Jail Study Group, Women Arrested III, 1251 Second Ave., San Francisco, CA 94112, or call Ellen Barry, (415) 777-2379.

Trial, Coverage Cause Concern In Central Ma.

By David Gillin

SPRINGFIELD, MA — Lesbians and gay men here have expressed "deep concern" over the fairness of a trial of a gay man accused of murdering his former brother-in-law, and over the fairness of local media coverage of that trial.

The prosecution concluded its presentation of evidence March 18 in the first-degree-murder trial of Wayne Healy of Holyoke. Healy's former brother-in-law, Frank Chalue, was found bound, gagged, and stabbed 17 times in his Holyoke apartment in the early morning hours of August 8, 1980.

When he was discovered, Chalue's pants were about his ankles; however, as *GCN* went to press, no evidence had been introduced by the prosecution that indicated any sexual activity involved in the case.

According to testimony, Chalue's body was found after his girlfriend's sister, who passed by Chalue's apartment on her way to her nearby home at about 1:20 a.m., heard the victim call for help from his fifth-floor apartment. Police determined that he was probably stabbed about 15 to 20 minutes earlier.

Healy was called by Holyoke police on the day following the murder because his initials and telephone number were found in Chalue's address book.

The defendant told *GCN* that when called by the police, he told them that he had spoken to Chalue the night before, and an appointment was made for him to talk to the police the following evening. However, he said, he and his lover, George Roy, went to the police station that same day and told police that he had not only spoken to Chalue, but had visited him as well, at 9:15 the previous evening.

According to testimony by detectives of the Holyoke police de-

partment, Healy and Roy told conflicting stories about the exact time that Healy returned home on the night of the murder. Healy originally told police that he had visited Chalue to deliver a bottle of rum and returned home sometime after 10 p.m. In separate questioning, however, Roy told police that Healy arrived home shortly after midnight.

When police confronted Healy with the discrepancy, Healy said he had lied about the time he had returned home to avoid telling police that he spent two hours "down at the gay bars in Springfield."

Healy told *GCN* that when police learned that he was gay, Chief Investigator "Captain [William] McCarthy" became livid. He jumped out of his chair and began yelling. Healy said that McCarthy threatened him with the electric chair, and that when he (Healy) requested a lawyer, McCarthy told him that if he contacted a lawyer, McCarthy would book him on murder one. Healy called the lawyer, the lawyer arrived, and McCarthy booked Healy as he had threatened, Healy said.

In grand jury indictment proceedings, Holyoke police detectives established that Healy was gay, and later, in answer to a juror's question, termed the homicide a "crime of perversion." No explanation for the term has yet been offered, in court.

Press reports since have made frequent references to the fact that Chalue was bound and gagged and that his pants were about his ankles when his body was discovered, juxtaposing such references to references to Healy's homosexuality. Such reports led Superior Court Justice Kent C. Smith to reprimand reporters present in the courtroom for what he said was some of the worst

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Michael Thompson

NAMBLA members protested the guests and presentations at the BU School of Nursing's conference on "child victimization."

News Analysis

NAMBLA Pickets Confab On 'Child Victimization'

By Mitzel

BOSTON — Over one dozen members and supporters of The North American Man-Boy Love Assoc. (NAMBLA) picketed a gala dinner at Boston University (BU) March 12. The dinner was the culmination of a one-day conference, organized by BU Nursing Dean Ann Burgess, on "Child Victimization: Pornography and Prostitution."

The dinner, held at BU's "Castle," featured as special guest Det. Lloyd Martin, of the Los Angeles Police vice squad, a well-known enemy of gay men.

Nursing Dean Burgess recently received a \$50,000 grant from the U.S. government to develop a program to "rehabilitate" children who are photographed by pedophiles. As a result of this grant,

Burgess organized this conference. Over 100 persons attended from all parts of the country. Some were from the nursing profession, some were involved in social service programs involving children, but about one-third were from law enforcement agencies (Customs, FBI, Postal Inspectors, etc.). Many of these men were armed.

The conference, held in the BU School of Nursing, began with a presentation by Nurse Burgess. She presented a series of slides that had been seized from the collection of George Jacobs after Jacobs was arrested last year on a set-up by Det. Martin (See *GCN* 9 Feb 1980). These slides ranged from fully-clothed youths to two boys engaging in mutual fellation.

Even though an FBI agent told the conference that in the four years of the federal anti-child-pornography laws the FBI has developed no information about any national child pornography sales, Burgess claimed "The whole thing is big business." Burgess claims to be a student of "sex rings." She believes that there are sex rings within rings within rings — a worldwide ring that devolves right into sex abuse into every neighborhood. She is currently working on a study of these interlinking sex rings.

Indianapolis Police Det. Tom Rodgers spoke about how police need to develop better systems to harass pedophiles. He hoped new laws would be passed to proscribe even writing about the phenomenon of child sexuality. Rodgers referred to pedophiles as "child sex cults." He hoped that by 1982 there would be a national police computer linkage filled with master lists of every pedophile and sex offender in the country so that local police could monitor the activities of suspicious men they had designated as potential sex offenders. Rodgers referred to the current Broadway show *Lolita* and said it was "based on an early porn novel."

When confronted to explain why there was so much overt homophobia at the conference, Burgess remarked: "We are just trying to sensitize law enforcement people so they will know the proper way to handle The Pedophile after they make the arrest." Burgess denied that her conference was intended in any way as an insult or a threat to the gay community.

Her motives were called into question, however, at the dinner, featuring Det. Martin. Lloyd Mar-

tin made his career on the LAPD by hounding gays. He compiled a record of dubious achievements. Among them are his raiding of a 1976 gay charity-fundraiser sponsored by *Drummer* magazine. Martin led the raid on this benefit with 100 uniformed LAPD cops, a fully-armed SWAT team, and four helicopters. Martin has personally raided the homes of Morris Knight and other LA gay activists without warrants, trying to link them to child pornography or sex offenses.

Martin now poses as a leader in the Child Protection movement, but he is loath to discuss an incident in 1973 when he was trying to build up a "sex ring" charge against Loretta Young's son and the heir to the Humble Oil fortune. Martin and other police took two boys — aged 10 and 12 — up to Griffith Park in LA, hung them by their ankles over a cliff and threatened to kill them if the boys refused to name names. The boys' mother, Patricia Prue, made a public complaint against Martin and sought civil redress — to no avail.

Martin was picketed by homosexuals in Australia in 1977 when he took his anti-gay crusade Down Under. That he could be protested by a dozen gay activists here in Boston — 3000 miles from his base — is testimony to the depth of the antipathy felt by gay men toward him.

After the steak-n-potatoes dinner, Martin gave a speech to about 60 persons. Martin had spread dozens of "kid porn" magazines all throughout the dining area. Martin talked a lot about child pornography but he seemed most obsessed about adult male homosexual behavior, especially that involving men who used dildoes or butt plugs.

When asked what he would do with a sexually-active 14-year-old male who was gay-identified, Martin said: "We must protect him until he is 18." From whom? "From himself and from The Pedophile he will find who will give him love and attention." Why? "Because The Pedophile will destroy the boy's soul."

Martin's speech, though posed to promote the protection of children, was nothing less than an outright attack on faggots and the boy-lovers among them. Martin said that pedophiles cannot change and must be incarcerated for life. "I spell pedophilia L-O-V-E." Though pedos must be jailed until they die, it is not their

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'It's always been our policy'

NU Law School Bans Anti-Gay Discrimination

By David Morris

BOSTON — The Northeastern University School of Law has recently committed itself to a policy of non-discrimination on the basis of sexual orientation.

A poster announcing courses for the summer 1981 quarter adds sexual orientation to race, creed, national or ethnic origin, sex and physical handicap as grounds on which the school will not discriminate "in its admission policies, academic and other standards."

Resulting primarily from lobbying by the school's 20-member Lesbian and Gay Caucus, the action formalizes what Associate Dean Jack Monks described as an informal policy that has been in effect throughout the history of the school.

"It has always in fact been the policy in admissions [not to discriminate because of sexual orientation]," Monks said. "There was no reason why a written statement shouldn't be there. The question had just never been raised before."

"This is great because it means that gay people applying to the school can feel comfortable coming out on their applications," said Urvashi Vaid of the caucus. "Gay candidates for law school who have strong experience in the lesbian and gay movement will be able to list that experience on their applications without fear of

repercussions."

Although the statement does not apply explicitly to faculty and staff members, Monks said the same informal commitment applies to them as well.

Although caucus members had assumed the policy change would require a vote of the school's advisory council and had lobbied individual professors for their support, a decision in favor of the caucus request was made in the office of the dean.

Richard Burns, another member of the caucus, explained the group's goals in lobbying for the change. "We hope to attract more politically-committed gay people to Northeastern," he said. "The law school is already a center for much action for social change and we're working to make it a springboard for those interested in gay civil rights litigation."

Burns said the law school, with about 400 students has a politically progressive reputation while the university as a whole, which has about 48,000 students, is generally conservative.

Caucus member Claudia Leed said that the school's progressive atmosphere encourages openness and that most lesbians and gay men in the first-year class are open about their sexuality, but that there is nevertheless a bias against homosexual students.

"We are responding to what we

perceive as subtle forms of discrimination," she said. "The biggest thing is just establishing a presence in the school: yes, there are faggots and dykes running amuck in the law school."

She added that there are no open lesbians or gay men among the school's 19 professors.

Leed said the most significant form of discrimination is in the curriculum, where the problems and rights of lesbians and gay men are inadequately treated. She said one professor's discussion of victimless crimes, for example, revealed good intentions but was in effect little more than "liberal bullshit."

One project of the caucus, Vaid said, is to gather additional resource material relevant to the needs of homosexuals for a first-year criminal law course.

In addition, the caucus plans to lobby the administration to promote a policy of non-discrimination among cooperating law firms hiring students as interns. As a "cooperative" law school, Northeastern offers alternating three-month periods of academic study and actual work after the first year.

Burns told *GCN* the caucus is currently arranging meetings with appropriate officials at the school for a change in policy regarding employers of students.

Community Voices

never too late

Dear *GCN*,
I have been amazed at the carping letters aimed at Mitzel because of his news report (*GCN*, Feb. 14) on the priest found dead in the porno theatre. The point of the article was to tell the truth and not let the Church get away with another cover-up. Instead of castigating Mitzel, your letter writers should have been praising him for a truthful and courageous piece of journalism. Let's have more of the same.

In a recent *Gay Sunshine* interview, Malcolm Boyd estimates that "about thirty to sixty percent of the clergy in the Roman Catholic and Episcopal churches in the major cities are gay." I would agree with him; if anything, the estimate is a conservative one. These priests need help and understanding from gay people so that they will have the courage to "come out" openly and joyously. Too many gay priests are leading a schizophrenic life: practising their gayness secretly during the week (bars, baths, porno houses) and condemning the homosexual acts of others in Saturday confessional or Sunday Mass. And the result of a large scale "coming out" by the clergy? With the threat of 50% of their parishes closing down, the bishops would soon decide that the theological progressives have been right all along in regard to homosexuality. As we can see from history, the Church adapts quite well when it's up against the wall.

Because of oppression from within and without the poor priest in question was not able to express his sexuality openly during his life. At least the *GCN* article allowed him to "come out" in death. In gay liberation
Winston Leyland
Editor, *Gay Sunshine*
San Francisco, CA

mattachine

Dear Brothers and Sisters:
Concerning Robert Aldrich's "An American Gay Man in France" in your 3/14/81 issue:
The French Arcadie organization may indeed be conservative and against overt political action, but this is not true of Mattachine, which Aldrich carelessly lumps with Arcadie.
It is true that Mattachine Midwest, the nations' sole current Mattachine group, does not take one set political line; but that is because it is a social service organization dedicated to helping gay people of all political persuasions feel as good as they can about their gayness and their total selves. To that end we maintain the only 24-hour gay telephone hotline which deals with the many challenges and joys of our lifestyle; and we have special projects like this year's outstandingly successful drive to aid Cuban refugees — gay and straight alike — who are resettling in Chicago.
We do have a non-partisan Political Action Committee working with the Chicago Gay and Lesbian Coalition. Members of Mattachine, acting for themselves, have participated in public political action.

Particularly for those *GCN* readers who are Midwesterners, the Mattachine Midwest hotline number is (312) 337-2424.
Yours in Gay Pride,
Barry Frauman
Chicago, IL

News Editor

Gay Community News is looking for a News Editor. News writing and editing skills needed as well as a commitment to feminism and social change. Low salary plus medical benefits. Opening May 1. Please send resumes to Amy Hoffman, **GCN**, 22 Bromfield Street, Boston, MA 02108 or call 426-4469.

no more hiding

Dear *GCN*,
Mitzel's article about Rev. McDonough's death has obviously caused a lot of controversy among your readers. Most people writing to the paper seem to think the facts surrounding his death should have remained covered up. They have a valid point of view only if they believe there is something wrong with being gay. As long as we go along with the prevailing straight viewpoint that homosexuality is wrong, then we should attempt to hide our sexuality as the straight press did in its accounts of his death. If we believe there is nothing wrong with homosexuality, then there should be no reason for hiding it. Unless we fully come to this belief, we shall never win the struggle for our rights.
Fredreck D. James
Palatine, IL

you are my sunshine

Dear *GCN*:
As a receiver of a gift subscription my week is brightened each time I find it's arrived at the P.O. box. It's so good to hear a voice, many voices, speaking sanity, commonsense and shared experience. Like sunshine through a window, people giving and sharing for us living our lives and for what can be, for what can be. Not in the milieu of rhetoric, but in the flesh and heart of you, of me, as we deal in the terms of the days and weeks of our lives.
I found the writings of Barbara Smith and the discussion with Maida Tilchen, Jeanne Cordova, and Sharon McDonald centering. To know what one has come to feel and think over the years yes is so. As newspapers go you can have your N.Y. *Times* and your Denver *Post*, but it's the funny thing isn't it, that once you've touched with the truth you never really listen to the prattle, ever again, no matter who you are.
On the high plain of the Dakotas, given my job and place here, you are, "the voice in the wilderness," as the college radio station phrased it back east. A wilderness of people, alive and vibrant but with a cutting edge, in the midst of Nature's hand.
Vibrant but lonely until the voices you, your contributors, the readers, and the New England-New York Gay Community spoke to me as to many, from the surface of your pages. Thank you.
Sincerely,
Guy Lefor
Rapid City, SD

not gripping

Dear people,
There have been several comments on the way people write in the pages of *GCN* lately. First of all, I'd like to agree with M. Tilchen and J. Brown, political analysis is the only thing that makes us any different from a gay version of the Boston *Globe*. If someone wants to write about how lovely the music was without mentioning the implications of sexism and racism then they should submit their articles elsewhere. The world is, after all, filled with straight, so-called "objective" presses.
Also a few words on "objectivity." It doesn't exist so why are we spending so much time trying to achieve it? Every newspaper in the world is subjective, the *Globe* is liberal, the Manchester *Union Leader* is clearly not. By pretending to show "both sides" of everything, *GCN* only contributes to the status quo and makes a joke out of our oppression. Do we or don't we want to bring about change? Let's throw out the imperial measuring sticks of the English professors and journalists, and write what's on our minds.
The letters and the "Speaking Out" column are always what I read first, and I was thrilled to read Loretta Reckless. Whoever she is, she has a fan in me. She writes with humor, imagination and creativity. If only *GCN* were filled with such writings, interesting, funny and political! Humor as a political tool is something we need to explore further; simple regurgitation of facts simply doesn't grip people.
D. Jolicoeur
Concord, NH
P.S. I would buy and read *GCN* no matter what.

on monogamy and chastity

Dear *GCN*:
I expected my letter in the February 14 issue of *GCN* would raise something of a storm. A few points of clarification:
Chastity doesn't mean not having sex. It means having sex only with your lover or spouse. By that definition, somebody who is chaste could have more sex, and more kinds of sex, than somebody who isn't (while the promiscuous gay is hunting up a trick, the chaste gay could be devising new sex techniques with his/her lover). Chastity is also perfectly consistent with boy-love, transsexualism and other variations in the gay spectrum.
The phrase "a priestly class" was purely a figure of speech *GCN* emphasized by making it the headline. I am not advocating celibacy, nor am I excluding it.

With regard to Brian O'Dell's reference to Greek culture: The ancient Greeks, while very pro-gay, regarded sexual self-restraint, in the sense of fidelity to one's lover, as one of the highest virtues. As an example of that standard, I respectfully recommend that Brian read Plato's *Symposium*, certainly one of the most beautiful and entertaining accounts of gay love ever written. I'm sure he won't be disappointed.
Concerning Robert Goodman's comments: I agree that promiscuity is, in part, a reaction to oppression, but I reject Robert's implication that most lesbians and gay people are helpless to do anything about it and that we must, perforce, spend our lives in sexual focus for the profit of the Mob. I *totally* reject the suggestions of violence from Robert "bomb-threats against gay porno theatres" and from D. E. Austin, "lynch David Goodstein."

To get specific about what I mean by cleaning up our act: The lesbian and gay community has a political obligation to set a gay image that fits the majority of lesbians and gay people, not *straight* people, *gay* people. I firmly believe that the majority of lesbians and gay people in San Francisco, for example, disapprove of public sex in a park there that prevents children from walking through the park on their way home from school. My position is, lesbians and gay people in San Francisco should speak out against such activity for the benefit of the entire community. By failing to do so, lesbians and gay people are denying how they *really* feel out of fear of being accused of pandering to "straight standards." It is a kind of gay machismo. Latin American males feel pressured into being Superman. American gay males feel pressured into being Supersex.

In addition to alienating the majority of lesbians and gay people in this country. I believe there is another political price to pay for Supersex. When we confront the Falwells and the Zones, as we must, the lesbian and gay rights movement will commit political suicide if we are put in the position of having to defend public sex that is contrary to our values.
Bill Agosto
Somerset, NJ

Is GCN Very Special to You? You Can Be Special to GCN:

If you're one of those people who can't wait for your copy to arrive; or always find yourself talking about *GCN* articles to friends; or wish you lived in Boston so you could help put the paper out — here's your chance to volunteer for *GCN*!
We're looking for people all over the country who can help us promote the paper. To keep *GCN* alive financially, and to reach as many people as possible with the ideas in *GCN*, we'd like to get as many subscribers as possible. With Gay Pride Month coming up soon, we'd especially like to start planning now to get thousands of free copies given away at Gay Pride events and marches all over the nation. If you'd like to help with this, please write and let us know.
We are also planning some advertising that includes the use of endorsements. If you have something nice to say about why you read *GCN*, or why it is helpful to your organization, please send it in. (We don't have to use your name.) Yes, we're fishing for compliments!
To volunteer or send your endorsement, write to Promotions Department, *GCN*, 22 Bromfield St., Boston, MA 02108.
P.S. And don't forget, everyone out there can help us by turning a friend on to *GCN*. Give a friend a copy, a gift sub, or even just a subscription blank — and help us make it through these slow, post-Holiday-and-everybody's-broke months. Thank you all.

discrimination in bars

Dear *GCN*,
I am a lesbian who likes to go out drinking with women or with gay men friends in mixed company once in a while. I enjoy making rounds of a variety of places with a variety of people, and have been treated badly in the three bars that are being picketed in Denver.
In November, I went into the 1942 Club with a hispanic woman. The bar wouldn't check our I.D.s or serve us, and the bouncer escorted us out. Two men who had gone in with us were also ejected for bringing women in. I have never been kicked out of any bar for misconduct.
I've also experienced discrimination at David's Bar. After being a regular customer of David's, I stopped going there because the bar started hassling women and black men for three pieces of identification, while other men walk in unchallenged.
The Country (previously known as The Broadway) for a time even had a dress code that required women to wear dresses, men to wear pants, and allowed no open-toe shoes. When it was known as The Broadway, the management would, from time to time, insist on a \$5 cover charge from women, to discourage them.
I'm thrilled to see unification against racism and sexism finally coming to Denver — it's about time.
Bobbi Mattinson
Denver, Colorado

pederasty/ pedophilia

Editors, *GCN*:
I wish that *GCN* editors has attached a corrective statement after the letter in the 24 January issue headed "against n.o.w." If Mr. Smith correctly quoted the statement endorsed by N.O.W., the statement's author used an incorrect word, "pederasts" to refer to "pedophiliacs," in which case the statement would have been accurate.
Mr. Smith must have a very limited gay acquaintance if "almost all" have engaged or still engage in sodomy with youths. The extreme element among homosexual females who do, as he suggests, appear to seek excuses to disassociate themselves from the rest of the homosexual community, do not need Mr. Smith's help for their attacks.
Intergenerational sexual activity does, of course, exist among females and males, straight and gay. It only behooves all such persons to strive to make such contacts nonexploitative and pleasant for both partners. If it meets truly pedophilic standards, none of those involved need to feel shame or defensive among other homosexuals, recognizing, however, that, in the context of current attitudes and, often, existing state laws, adult sexual contacts with youth, even if consensual, are held to be criminal.
Homosexual males do have cooperative friends among homosexual females. We need to win their help in countering the effects of the extremist elements among them.
Sincerely yours,
Fred R. Methered
Honolulu, HA

Gay Community News

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Speaking Out

How and Why We Are Studied

By Jonathan Silin

If a perusal of my local book shop offers any indication of social trends, it seems to me that gay men and lesbian women are increasingly going to be the objects of scientific study. Three years ago this shop, which caters to a sophisticated readership of vacationing New Yorkers, many of whom are gay, did not place its few books about homosexuality together. Last year I noticed a growing number of books haphazardly grouped under psychology/psychiatry. Yesterday, browsing through the familiar shelves, I saw that we had been moved to new and enlarged quarters in the sociology section. By the way, our subdepartment now included photography books on lesbian/gay life styles as well as more academic works.

I wonder what the significance is of this move from the world of illness and doctors to the world of social norms and academicians. Perhaps it was the whim of the owners. Perhaps it has little significance and is simply a horizontal move from one realm of scientific discourse to another. But I am not sure.

Maybe I have an undue amount of interest in the placement of these books because I have recently made my own contribution to their proliferation. In the last year I have found my life story, not all that exotic by the way, recounted in excruciating detail, in two different books. I have also been asked to fill out three separate questionnaires ranging in length from four to forty pages.

The questionnaire sent out by my own local gay rights organization was especially notable for the degree to which it disregarded possible participation in the larger lesbian/gay political arena. In establishing its membership profile, for example, it did not ask whether I belong to other organizations, what part of my income I give to gay causes or if I see our specific issues tied to any broader social contexts. The absence of such questions seems to me to have political significance. It suggests a very limited and unconnected view of what the gay struggle is all about. Ironically, the questionnaires showed that a majority of the organization's membership wanted it to be more political. Perhaps the leadership in this case lags behind those it purports to lead.

While my recent encounters with social research as a politically active, white, middle class male may not be typical, I think that they indicate some future directions. Although I recognize the attempts of researchers to involve a more diversified group of informants, it is obvious that much of the current research is greatly skewed by those of us willing to risk such involvements.

All of this is by way of introduction to my belief that we need to develop an increased awareness of the political and social implications of scientific investigation. A clear example of these implications might be the way in which the sickness view of homosexuality affected research and therapy in the '50s and '60s. A less obvious, but perhaps no less damaging, example would be the way in which, until just recently, research on child/parent interaction focused solely on the mother/child relationship. To transform the social norm, female care of the young, into a psychological necessity, was to further inure women to their caretaker status and to prevent men from assuming more nurturant roles. To study any such phenomena, to invest time, money and energy in its pursuit, is to legitimate that socially constructed fact in a way that endows it with an almost ontological status.

I think that we have to begin to ask more questions of social scientists and critics. We have to ask: what are the hidden assumptions in their work? What is its intent? By what authority does the researcher justify his role and his right to inspect mine? And finally, what is the researcher's basic paradigm for doing science?

There are, after all, three very different modes of seeking scientific truth. The first is the traditional approach concerned with predication, control and the manipulation of independent/dependent variables. This is a highly empirical approach which applies the

same rules to the study of the physical world and the world of human interaction.

The second approach is the hermeneutic, which presupposes that because events in the human world are of a radically different order from those in the natural world, they require a separate set of research techniques. Science in this mode is concerned with understanding the meaning that individuals ascribe to their own lives. It does not attempt to impose predetermined categories on its informants. Rather, the researcher, through entering into the life world of his informants, attempts to describe the interpretive frameworks which they construct to explain their worlds.

The third approach, the critical-emancipatory, attempts to understand how its subjects view the world, but it also goes a step further. Understanding is seen as a necessary but not sufficient condition for doing science. Some distanced perspectives on how our interpreted views of the world are limited, represent specific interests, and may ultimately work against our own liberation, are posited and explored. The goal is to promote critical awareness through self-reflection.

The work of the German Critical Theorist, Jürgen Habermas, might be used to exemplify this emancipatory interest in science. Especially noteworthy is his analysis of the way in which language itself is embedded in, and reflects, our economic and political repression. This is not unrelated to Eric Rofes's review (2/14) of a recent piece of research, *The Mendola Report*. Rofes pointed out, for example, the politically oppressive nature of Mendola's language, i.e. gay coupled relationships referred to as marriages. Good intentions are not enough.

Most psychological and sociological theory is written as if our lives take place in an historical vacuum. Growth occurs, with a few distortions or set backs, according to a predetermined sequence. Stage theories of development from Freud to Piaget to Kohlberg have entered our discourse as if they were objective facts, not hypothetical constructs intended to promote understanding.

Popular social/psychological literature has also produced a rash of books creating stage theories for all sorts of phenomena from mourning and parenting to coupling and uncoupling. You can be sure that the literature on gays will soon, or does it already, reflect this trend with books on stages of coming out, stages of relationships, etc.

The concern that I have is that our lived experiences overflow the rational, scientific categories of the theorists. Talk about gay marriages or stages in relationships may be immediately reassuring. We're just like everyone else. It's only a stage we're going through. But ultimately they place too great a distance between our experience and our ability to represent it. We can not allow the facts of science to play such a determinative role in how we see ourselves and how others see us. This is especially true of sciences that hide and/or deny their political intent.

What I am advocating, then, is a greater awareness of how and why we are being studied. A new sensitivity is needed to decipher how the techniques of social research prejudice the content of its findings. To me, this is yet another meaning of gay liberation.

Science does not exist *a priori* in the world, but is a human construct. As gay men and lesbian women, we may not be able to resist becoming the objects of its discourse but at least we can attempt to assert some control over how we enter the field of play.

“Speaking Out” is the column designed for the benefit of GCN readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in “Speaking Out” do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108

Community Voices

march on washington album

To: GCN & Nancy Walker
Re: Nancy's review of the Magnus Records album on the March on Washington

Jok Church & Adam Ciesielski weren't the only people with "the presence of mind" to document the March on Washington, and the "non-gay media" (Nancy's terminology) was there in force. I suggest that Nancy talk with Eric Rofes, one of your staffers, about coverage of the March by "non-gay media." Eric collected articles from scores of newspapers all over the country that carried stories on what happened in Washington, D.C. on October 14, 1979.

At the risk of disappointing Nancy, it simply isn't true that "nobody in the straight world wanted to know we were there"; Pacifica Radio stations all over the country carried two hours of live coverage on the March and rally. And, Nancy, it was no coincidence! Nor was it a coincidence that a film crew of lesbian and gay filmmakers were assembled to document the event from our own perspective. There were several other filmmakers there in addition to television crews. Prior to the March we negotiated with PBS to give the March and rally live television coverage; they wanted \$80,000 and the money was unobtainable. Nevertheless, as much as Nancy may not want to believe it, the March on Washington for Lesbian and Gay Rights was probably the most well-documented March on Washington ever held. Among the professional still photographers who documented the March were: Bettye Lane, Lee Snider, JEB, Frank Perich, Patsy Lynch, and Judy Rolfe. I designed a commemorative poster using some of their work which is available from Oscar Wilde Memorial Bookshop in New York City for \$3.00 plus postage. There is also a commemorative program which the media committee in Washington, D.C. put together prior to the March with some help from Brandy Moore and me; it, too, is available through Oscar Wilde. And the Lesbian Herstory Archives has a collection of data on the March.

So you see, Nancy, Jok and Adam aren't the only ones who created "something lasting" and made it available to the lesbian and gay community. You seem to be suffering from a problem common among would-be journalists and that is that you're perpetuating misinformation; I offer you the same advice I give the rest of them: stop perpetuating myths and start asking some ques-

tions before you show your ignorance. Along that line of thought, the Magnus Records ad for their album, which would not have been possible had we not arranged to have the entire event taped for posterity, carries the hyped figure of 250,000 at the March; a more accurate estimate is 150,000, a very "respectable" turnout!
P.S. Thank you Scott Tucker!
Katherine Davenport
New York, NY

gay resource center

Dear Sirs,

I am writing on behalf of myself and other gay men who are patients/prisoners at Patton State Hospital. I am here because of an affair I had with a minor/street hustler. I am not writing looking for sympathy, as I have no qualms, gripes or complaints about being here. In fact, I am grateful for the time I am being given to get my head on right and to accept myself and my sexual identity.

I received your address from your paper and I am writing with the full support of the staff. Right now we have no gay material on the unit and I am trying to establish a gay library and resource center. I am looking for such things as: magazines, newspapers, books, circulars, ads from publishers and gay book stores, gay service centers, gay mental health centers, gay legal services, speakers, pen-pal clubs, mailing lists, and anything else that you might feel would be helpful. Being prisoners, we have a very limited means of income and anything that you give would be deeply appreciated.

For ten gay men, I would like to say thanks, thanks for helping us to identify and relate to our gay brothers and the gay community and to be proud of the people we are. Thanks for taking the time to care.

Sincerely,
Brian D. Pirtle,
3102 E. Highland #36,
Patton, CA 92369

a step too far

Dear Community Voices:

Scott Tucker's article ("Speaking Out — The Counterrevolution", *GCN*, February 23, 1981) contains a wealth of important criticism of the contemporary movement for gay liberation. His indictment of the oppressive sort of liberalism represented by individuals such as David Goodstein is particularly apt. There are too many lesbians and gay men who fall unwittingly into that classic trap set for oppressed groups by a dominant class — and confuse adaptation and mimicry of the values and ideals of the oppressor with true liberation from their status as an oppressed group. Such people spend their lives under an especially insidious form of domination; they face the need for continual justification of their status, and must engage in a perpetual and repeated demonstration of their resemblance to those who prevail. Such gay people strive for those very positions of wealth and power held by their oppressors, and will not hesitate to employ exploitive tactics to protect their privileges. They live in a precarious balance of guilt, shame, and contrition, relying upon their abilities to act in such a way that the oppressor will reciprocate by acting as benefactor.

But Tucker takes us a step too far when he asserts that gay people will be liberated only after they have accepted pornography, sadomasochism, pederasty, and promiscuous public sex as healthy affirmations of their sexuality. None of these issues are simple; all require a careful and critical weighing of the rights and responsibilities of one group against those of another. Simple resolutions, such as social or legislative sanctions against any of these activities, ignore both the theoretical and historical complexity of the issue of individual rights in society. But it is equally fallacious to deny that any of these practices are problematic by unqualifiedly asserting their legitimacy.

There *are* contexts in which pornography, sadomasochism, pederasty, and promiscuous public sex are undeniably and intolerably exploitative, degrading, or intrusive upon the rights of others. Merely to ignore this fact is to demonstrate the same lack of critical ability as is usually attributed to advocates of the New Right, and to run the dangerous risk of confusing liberation with libertinism. It is this latter confusion which I find to be the most disconcerting aspect of contemporary notions of gay liberation.

Sincerely,
Larry Goldsmith
Claremont, CA

gays in the military

Dear GCN readers:

I'm a freelance writer looking for men and women to interview about gay/lesbian experiences in the military, primarily at Great Lakes Naval Training Center in North Chicago.

I'm interested in hearing about experiences, feelings and official reaction — if any — dating from decades ago to the present. Confidentiality is assured if requested.

I wrote about a gay sailor who was recently discharged from Great Lakes for Pioneer Press newspapers in the Chicago suburbs, and for *In These Times*. I'd be happy to supply copies of those articles.

Please call or write me.

Sandi Wisenberg
718 Simpson Street #3
Evanston, IL 60201
(312) 475-5745

typed and double-spaced

GCN welcomes letters to "Community Voices." If at all possible, your letters should be TYPED and DOUBLE-SPACED. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, *GCN*, 22 Bromfield St., Boston, MA 02108.

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NAMBLA

Continued from Page 3

fault. Martin said that pedos only get access to kids because homes are broken, which he blamed on women who divorce their husbands and women who refuse to obey their husbands to make a happy, loving nest.

If Martin weren't such a dangerous cop who is still sending gay men to prisons, his "700 Club"-type presentation would be a joke, some rube-clipping scam at a freak show. Martin showed a picture of some device he had seized from a gay man's home. This was "Big Bertha — The Balloon Buster," some gimmick which inflated balloons up the guy's asshole and then popped them. Martin actually walked this photo around through the audience. "Big Bertha's" owner — whom Martin arrested and called a "human urinal" — was 45 years old! One person in the audience, a psychiatric professional from Washington, commented: "This is Kiwanis-circuit stuff. It doesn't belong on a university campus."

After his speech, Martin packed up his suitcase filled with kiddie (and adult) porn and quickly departed. His speaking fee was estimated at \$1000.

Nurse Burgess, who advertised this conference as relevant to scientists, used the day to pander and purvey homophobia of the grossest and most sensational sort. The homophobia was aimed at faggots in general and boy-lovers in particular. Though ostensibly organized to promote the "protection of children," Nurse Dean Burgess and the other speakers never made it clear that those whom they perceived as threatening "child safety" were in fact homosexual men. It was an all-day orgy of queer-hating masquerading as pseudo-science. Burgess is trying to forge an operational base by merging the healing professions, social workers and the punitive agencies. The only conclusion I came away with is: they hate sexual diversity because they cannot understand it and they think they can make a buck trying to "treat" it.

NAMBLA has called for the immediate firing of both Martin and Burgess. NAMBLA is asking US Reps. Barney Frank and Tip O'Neil to begin an investigation into the federal funds given Burgess and her use of these funds in her homophobic crusade. Burgess told GCN she plans to seek \$500,000 next year from the U.S. government.

NAMBLA is also asking the BU Faculty Senate to investigate Dean Burgess to find out why she held a pro-police and anti-gay conference during the spring holiday week at BU which targetted gay men and boy-lovers for attack under the false banner of protecting the little children. Burgess, who was appointed Nurse Dean by right-wing and anti-gay BU President John Silber, told GCN she sees nothing wrong with any action she took during this conference.

PIE Trial

Continued from Page 1

posed at the Old Bailey last week: a conspiracy to corrupt the organs of justice, stifle public debate, reinforce grotesque public stereotypes of pedophiles and send the fear of god up the bowels of all those who seek to counsel boy-lovers or their younger friends.

Meanwhile, those in the British gay movement who hid behind prevarication and qualification to avoid coming out unequivocally against this monstrous trial had better look to their own back doors. For they cannot be sure that this isn't where Britain's thought control forces will be breaking in next.

Journalist and author Roger Moody, author of *Indecent Assault*, has been covering the PIE trials for GCN from the Old Bailey in London.

Springfield

Continued from Page 3
reporting in his many years on the bench.

Other courtroom testimony indicated that stains of two blood types were found in the victim's apartment. Chalue's was Type A, and there were samples of Type B blood. Healy's blood is Type B, and, police testimony noted, he had a cut on his hand when charged with the murder.

Defense attorney Murray Shulman is expected to introduce evidence showing that on the day following the murder, Healy cut his

hand on broken glass while washing dishes.

In a letter to area newspapers and radio and television stations, the Pioneer Valley Gay People's Alliance expressed its "deep concern" over the trial, saying that Healy's access to a fair trial in the city of Springfield may already have been jeopardized by sensational news reporting. Members of the PVPGA have also initiated a fundraising effort; contributions may be sent to Box 181, Northampton, MA 01060.

Law Conference

Continued from page 1
cases, according to Richter.

Most of the conferees appeared to support the concept of coalition. Even in the potentially divisive area of pornography, the subject of the second plenary session, there was a surprising degree of consensus.

The American Civil Liberties Union representative, Professor Thomas Kerr, who initially maintained that the First Amendment allows "no law . . . abridging the freedom of speech," later focused on reforms aimed at reducing the harshness of anti-pornography laws, e.g., only allowing one prosecution in each state, instead of one prosecution in each locality.

And Holly Ladd, of the Women's Law Collective in Boston, who spoke of the need to attack "dangerous and degrading images" such as those portrayed in the films *Cruising* and *Windows*, was skeptical of reliance solely on "the repressive power of the state."

People on both sides of the "debate" preferred civil sanctions (such as the injunction) over the criminal.

Los Angeles Superior Court Judge and keynote speaker Stephen Lachs joined the appeals for unity, urging an end to "the internecine warfare that saps the strength of our community." He recommended that lesbian and gay lawyers work within the mainstream of the legal community and break down negative stereotypes of lesbians and gay men.

Drawing on his own experience as the first openly gay judge in the U.S. (see *GCN*, Vol. 7, No. 11), he described the changed attitudes of his judicial colleagues: "I would bet that, if there were a child custody case, for example, in one of the courts, it would be a little harder for a judge to mentally rule out a lesbian mother as the person who should receive the child, after that judge has just had lunch with me."

Most important, according to Lachs, is the procuring of the best legal talent for lesbian and gay rights litigation, even if it is necessary to bring people from around the nation, and even enlisting the support of people who would not be "philosophically pure."

In line with Lachs's call for the "honing of our legal skills," the specialized workshops offered several kinds of educational experiences.

One innovative workshop was a demonstration of the use of a psychiatrist as an "expert witness" in a custody trial. While the presentation made clear how useful professional opinions can be in persuading a judge that a lesbian mother can be a good parent, the cross-examination revealed the possible pitfalls.

For example, the psychiatrist relied on a theory that a child's "core gender identity" is fixed at a very early age, but was forced to concede that contemporary psychological theories do not accurately predict when sexual orientation is developed. The simulation, which assumed a homophobic judge, also showed that obnoxious questions about "What do they do in bed?" can

sometimes be asked.

The rest of the workshops used the traditional lecture and/or discussion formats. In some workshops, experienced presenters provided detailed information. Outlines of such topics as artificial insemination, employment discrimination, the military, international law, and financial aspects of relationships, should now be available from the Lesbian and Gay Law Caucus, University of Pittsburgh School of Law, Forbes and Bouquet, Pittsburgh, PA 15260.

Other workshops served to exchange information and views on topics such as forming law student organizations, organizing political campaigns, and combatting police abuse. In this latter area, for example, there was a split in opinion as to the preferability of litigation as opposed to education of police officers.

Several workshops focused on political organizing, rather than litigation.

One particular area where "quasi-legal" efforts are of value is in international law. Examples include condemnation by the U.S. State Department of mistreatment of gays in Iran, protests by European countries about U.S. immigration policies excluding lesbian and gay foreigners, and a case pending in the European Human Rights Court concerning the sodomy law in Northern Ireland.

Acknowledging that "no one is about to bomb London if they don't repeal the sodomy law," workshop leader Clint Hockenberry said that such international pressures can be effective. The Netherlands used its veto power over Greece's entry into the Common Market to protest an anti-gay law there; a similar situation may arise when Spain applies for membership in the Common Market.

A disadvantage of the tight schedule was that there was only an hour set aside for caucuses, during which time people also had to buy and eat lunch. A small lesbian caucus managed to form, but the few Third World people present (minus those interested in other caucuses, such as prisoners' rights) could not support a separate caucus. One black man at the conference felt that it would be better to have workshops on issues of particular interest to people of color, rather than just to have "yet another" discussion of racism within the lesbian/gay community.

As for the next conference, the Board of Directors of the conference will decide within a month on the site, probably to be either Philadelphia, Houston, or Los Angeles. The date has not been chosen yet, but most board members agreed that this conference should not conflict with the Women and the Law Conference held each April.

As at the 1979 conference, plans for a national lesbian and gay legal association were put on the back burner, primarily for fear that such an organization would compete for resources with existing lesbian/gay legal organizations. There was, however, support for the idea of a nationwide referral network and for a legal journal on developments in lesbian/gay rights law.

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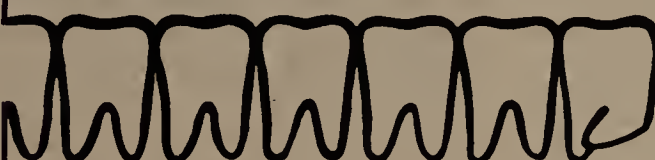
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Fat, Lesbian and Proud

By Judith Stein with ReaRae Sears

VOICES FROM THE LESBIAN COMMUNITY

At a lesbian rap group:

"I used to be really fat and miserable, then I came out. All that ugly fat just dropped off. I didn't diet or anything — I just got my head together and the fat disappeared!!"

Messages: Fat is ugly. Fat is an indication of "untogetherness." Being fat means being miserable. The best lesbians are not fat.

At a music festival where many women take off their clothes: (spoken by two women following a fat woman with her shirt off)

"If I looked like that, I wouldn't take off my clothes!"

Messages: Fat is ugly. Fat women should be ashamed of their bodies. Fat women should have the decency to keep their clothes on and not expose all that disgusting flesh. Fat women are entitled to fewer freedoms than thin women.

At a lesbian bar:

"Look at those two fatties dancing. They give lesbians a bad name — people will think women become dykes when they're too ugly to get by as straight."

Messages: Fat is ugly. Fat women shouldn't dance. Fat women dance with other fat women because that is all they can get. If fat women are going to be lesbians, they should be closeted to avoid making life harder for other lesbians.

Any conversation between a fat dyke and a skinny dyke:

"I really do like you as a friend . . . I mean you're really nurturing, caring. . . But I'm not attracted to fat bodies. I don't know why, but fat women just don't turn me on."

Messages: Fat is ugly. Fat lesbians make good friends, but not lovers. Fat bodies are not attractive. Fat women are nurturing. Thin women happen not to be attracted to fat women.

VOICES FROM FAT LESBIANS

Stop dishing this shit out to us!! All those examples are *real* things that *real* women said to us. Those things hurt — and they're based on lies. We will not take it anymore!

We are real lesbians, we are "together" lesbians. We are strong, we are healthy, and we will be heard. Clear the myths about fat out of your head — they are a poison planted there by men hating big strong women. We, too, are beautiful Amazons, of great power and grace. Listen good — you have a lot to learn from us.

Fat dykes are joining together to unlearn the lies planted in our own heads, and to confront our "sisters." We will not allow thin dykes to treat us like ugly, untogether, unhealthy shameful women. Fat dykes are saying: *Stop fat oppression!!* We are throwing our weight around!

LIES THE FATHERS TOLD US

Everything you were ever taught in this culture about fat, fat people, fat people's eating habits and dieting is a lie. An enormous industry — the medical/diet/therapy industry — makes \$12 billion each year in support of these lies. This industry covers up and ignores medically documented research which would expose them — to the point where certain "facts" about fat are taken as absolute truths. These are the same people who market women as inferior, or at best, defective men; and who are convinced that gay people are pervers, or at best, only poorly-adjusted heterosexuals.

Remember, the medical research contradicts everything you were taught about fat people. Remember too, that our lives are testimonies contradicting everything we were taught about the misery, maladjustment and perversion of being gay. Gay people know that the straight medical/legal/psychiatric industry lies about us. So, too, do fat people know that they lie about being fat. We, we fat people, hereby expose their lies!!

Every medical fact in this article is found in mainstream medical publications; most is also used within, and quoted from, Fat Liberation materials, especially *Why Liberated Eating?* by Vivian Mayer, Fat Liberator Publications, 1980. **Lie #1:** Fat people are fat because we eat too much, too often, at the wrong times, or because something is wrong in our bodies which keeps us from knowing when we are "really" full, or "really" hungry.

The truth: Over 100 studies have attempted to "prove" that fat people eat differently, or more, or more often than thin people. Every attempt to "prove" this has failed. Even so, everyone from lovers to doctors to jerks on the street will insist that *something* is wrong with fat people's appetites. In the face of *overwhelming* pressure, many fat people believe this lie ourselves. (This is called Internalizing the Oppression — when they aren't around to do it to us, we will do it to ourselves, and to each other!)

Suppression of the truth about fat people's eating habits is a conspiracy by the multi-billion dollar diet industry so they can keep offering "new and better" ways for us to lose weight. These methods, new, old, "sensible" and quack are bound to do three things: (1) Fail; (2) Keep us obsessed about our food intake and our weight; (3) Take our money and rip us off.

Lie #2: Medically supervised "sensible" weight loss diets are an effective way to achieve permanent weight loss.

The truth: Diets, of all types, have a 96-99% failure rate over a five year period. This means that over five years, any weight lost will be regained for 96-98 out of 100 people. This is true for all types of weight-loss diets and programs, including behavior modification. In fact, behavior modification programs (including the "compulsive eating" or "food issues" groups which are plentiful in the feminist therapy community) have the highest failure rate of all.

The process of dieting — restricting food/calorie intake with the goal of decreasing body weight — *permanently* alters the metabolism (body chemistry) by making the body more efficient (using less fuel) — food — to accomplish the same work — staying alive). When food/calorie intake returns to normal, the dieter will regain not only the weight lost, but usually more. This is true 90% of the time. This pattern of increasing weight

gain after each diet failure (remember — diet failures are biochemical fact — not reflections of the dieter's lack of will-power, character, etc.) can be infinite. As a result of repeated dieting, many fat people are fatter than they would be had they never dieted.

The failure rate for diets, 96-98%, should indicate that dieting is a far from effective "treatment" for obesity — being fat. Nevertheless, doctors, therapists, families, lovers all insist that fat people should try to lose weight through dieting. The failure rate for therapeutically "curing" gay people is about the same — 96-99% fail to become heterosexual. Many therapists, doctors, and families still wish that gay people would undertake a "cure." Most gay people have the good sense — and the *community support* — to refuse, and even fight back — something know as "Gay Pride." Lesbians and gays recognize that being gay is no sickness, and needs no cure. Fat people are realizing that being *fat is no sickness* — and needs no *cure!!*

Lie #3: Even if they don't work for everyone (99 out of 100!!), diets don't do any real harm.

The truth: Bullshit! Dieting kills people, especially women who are the main targets of the diet industry. Any and all health problems attributed to fatness are actually known to be *results of dieting*. These health problems are compounded by the repeated dieting brought on by the failure of diets — so that fat people who do what they are "supposed to do" — diet — bring on increased health problems by the inevitable on-again, off-again diet yoyo.

Repeated dieting has been linked with higher incidence of heart attacks and strokes. They blame it on being fat... but it really is dieting. Dieting can logically be linked with a whole range of illnesses including diabetes, kidney failure, and extreme emotional distress (including depression and suicide).

Dieting and socially-produced obsession with food intake and weight loss also cause all those behaviors known as compulsive eating (binging/vomiting, anorexia, "sneaking food," storing food supplies etc.) — another case where fatness is blamed for problems caused by dieting or the pressure to diet.

Lie #4: Being fat puts a big strain on your heart — look at all those fat people with heart attacks and heart conditions.

The truth: Only one researcher, in another type of study, has ever separated fat subjects into dieters and non-dieters. This means that health problems caused by dieting can (and are) wrongly attributed to being fat!! In fact, one study of a working-class, Italian-American community in Pennsylvania, found that in a setting where fat was the norm, the incidence of heart attacks was significantly lower than the national average for thin people. In other words, where pressures and oppression of fat people were not present, fat people had fewer heart attacks than the national average. When the children of this community moved out into other areas, where fat is not accepted, and they tried to assimilate by dieting, their incidence of heart attacks rapidly escalated to the national average for fat people.

Heart attacks, strokes, high blood pressure are *all* stress-related diseases. Fat people live under enormous stress, all the time, because of the overwhelming hatred and ridicule we face every day. We also put our bodies under enormous strain by dieting repeatedly — these things, *not being fat itself*, are the major cause of ill-health in fat people.

One more fact about diets: The body does not begin to "burn off its fat" when a person diets. This is yet another myth which contradicts the "truth" portrayed by the diet industry. What happens instead is that the body, when deprived of its normal calorie intake, burns lean body tissue — this includes muscle tissue such as that surrounding the heart. It takes about two weeks for the metabolism to begin living off of stored carbohydrates ("burning off the fat") — until then, the body uses any lean tissue available to provide the necessary nutrients. This process is repeated each time a person begins a new diet — the first few weeks become a time of enormous physical damage to essential muscle structures. It is no wonder that autopsies on fat people dead of heart attacks often show the muscle around the heart totally destroyed — but this is caused by repeated dieting, not by being fat. Again, the "cure" is the cause of the problem.

When diets fail: First of all, when diets fail, we blame the dieter, not the treatment. We do this repeatedly, and there are always newer and "improved" diets to try. Then, after all these things fail the dieter is seen as a weak-willed slob, and she may become desperate. Then she is offered other alternatives — such as wiring her jaws shut, or stapling her stomach smaller, or removing most of her intestines. There are many side effects of these "treatments" — such as a 10% death rate from the intestinal surgery (intestinal bypass); or months of explosive painful diarrhea after the surgery; or that with stomach stapling she will be able to eat only 8-12 ounces of food or liquid at one time or she will suffer terrible pain and risk pulling out the staples. Even if you tell her all these side effects, and you tell her that these treatments don't even work very well (usually people lose no more than 100 pounds after intestinal bypass — if they start at 450, they will still be fat by anyone's definitions), she may be so desperate that she will go ahead with surgical "cures" anyway.

LIVING AS FAT LESBIANS

We might begin our lives as fat lesbians in the belief that other lesbians had thrown off the myths of the patriarchy, and that we would be welcomed as whole and beautiful dykes. For most of us, that dream lasts about 30 seconds. Not only is the lesbian community, as a whole, totally passive about confronting *man-made* notions about fat and fat women, the community has developed its own cultural norms. As in the straight world, in the lesbian community fat women are considered defects, embarrassments, or, if we are really lucky, good listeners. We are not considered gorgeous Amazons, choice lovers, or strong and healthy dykes.

The reason for this mess is simple: lesbians have taken all the patriarchal notions about appropriate bodies for women, discarded some superficial level ideas about "ideal feminine beauty" and kept the rest. On top of what remains (which is a wealth of hatred for fat women, disabled women, women with any physical differences, and women of color) the lesbian community as added its own "ideal beauty" — the tough little

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If we are welcomed into lesbian circles at all, it is as friends, intellectual companions, or confidantes. Lesbian communities have shown themselves, time and time again, to be unwilling to examine their attitudes which eliminate fat women as sexual beings and potential lovers. Thin women do not "just happen" to find fat women unattractive as lovers — they are socially conditioned to view fat as ugly, and fat women as ugly, undesirable and loathsome. All of us were trained in a hierarchy of social and sexual desirability — and fat women are near the bottom of that ladder. Thin women who are really interested in supporting Fat Liberation must do some work in their own minds and hearts — looking for and uprooting those standards of attractiveness which eliminate fat women.

Fat oppression hurts all women: In addition to keeping fat women totally pre-occupied with diets, food, and coping with day-to-day life in a society that says we are worthless because we are fat, fat oppression hurts all of us. Fear of getting fat, or getting fatter, keeps women pre-occupied with how we eat. Fear of getting fat keeps women who are well within social definitions of thin-ness terrified about what they put into their mouths.

The idea that the body is some wild beast, only held in check by some act of will-power and grim determination, otherwise to grow and grow and grow, is a notion that keeps all women focussed on our eating, our food, and the size of our bodies. This idea is not only biologically false, it reeks of that Puritan ethic which claims that the body, and *most especially women's bodies* — need "firm restraint" and tight control. Men have devised many ways to control women's bodies and women's sexuality — and keeping us terrified of what would happen if we "let ourselves go" is merely one more bridle around our necks. Most probably, if we "let ourselves go" some of us would be fatter than what we are now, and many of us (thin and fat) would be about the same size. It is an illusion that controls us, a deep-seated, man-made hatred and fear of fat.)

THROWING OUR WEIGHT AROUND

The Fat Liberation movement is a political coalition of groups and individuals who see that the oppression of fat people (through ridicule, discrimination and harassment) is a part of a systematic oppression based on the belief that fat people are not as good as thin people. Since its inception in the early 1970's in California, fat lesbians have been among the movers and shakers of the movement. While there are (and always have been) individual men who support Fat Liberation goals, the heart of the Fat Liberation movement is within the feminist community, and especially within the Lesbian feminist community.

Simply put, the goal of Fat Liberation is to end fat oppression, not by the individual adjustment (dieting or weight loss surgery) but by radical social change — creating new understandings about fat and fat people. One of the most crucial tasks is getting the truth out about fat, health, and dieting — especially to fat women who are the main targets of the misinformation and resulting oppression. We want to end the cycle of dieting, failing, and self-hatred that saps the strength of women, and keeps us weak and pre-occupied from other kinds of work. We know that fat women can stop the self-hatred and self-torment produced by this fat-hating society, but we know that fat women must also fight this hatred within our own communities. We want to stop the oppression of fat lesbians by the lesbian community — we claim our large and rightful place within it.

Fat women are networking across the country, sharing resources, tactics and information. We have formed consciousness-raising groups in cities all across the U.S., and have given presentations on Fat Liberation to women's communities in many places, including Minneapolis, Berkeley, Atlanta, and Boston. Fat Liberation is fueled by energy from fat lesbians — and we are using that energy to confront the medical profession. From Berkeley to Boston, lesbian fat activists are speaking out against the lies that are killing us — working within our own lesbian communities, and fighting the medical profession as well.

Fat lesbians have held week-end workshops in Minneapolis, and enjoyed each other's strength and support so much that these are becoming regular events. In Boston, the second Fat Lesbian Liberation group met in January and February, and women involved with that group are taking the information and energy outward. Fat Liberation supports an internal communications newsletter, and a movement press (Fat Liberator Publications). We are partying together, talking together, supporting each other as we confront jokes and hostility from people on the streets, store clerks, and from our lovers and friends. More women are connecting with Fat Liberation all the time and we are making our presence known within the gay and feminist communities.

There is work to be done — by all of us. Thin women owe themselves and their fat sisters, the re-learning of lies taught by the fathers. Read Fat Liberation literature, examine your ideas, your language, your attractions. Weed out the attitudes that keep you gagged by fear of fat, and keep your fat sisters isolated and alone.

Fat women — join us — you have nothing to lose! You are not a failure, not crazy, not ugly, not worthless. Together we are Amazons — fighters worthy of the name. We have information to share, support to offer and good times together. We are beautiful women who've been shamed into self-hatred and fear, and we say — no more!!

For information contact:

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Fat in the Face of Love

By Charley Shively

Fat ass, fat cat, fat face, fat head, fat lip, trim the fat, please, no fats, femmes, freaks; capitalists and communists agree, fat is bad. Lots of things are deplored — war for instance — yet have their own romance — Gunga Din, Charge of the Light Brigade — but not fat. Some things are condemned — shoplifting, homosexuality, drugs, pornography, prostitution, adultery, gambling, cheating, drinking, lying — while being secretly, even openly, practiced and admired. But not fat. The *Comprehensive Textbook of Psychiatry* (Williams and Wilkins, 1975) includes obesity among its diseases, and with scientific precision defines the sickness: "for most clinical purposes, the eyeball test is still the most reasonable: 'If a person looks fat, he [sic] is fat.'"

THE POLITICAL IS PERSONAL

Few think of fat as a political question; politics is running for office, elections, legislation, perhaps court cases. Fat is either a moral matter (the fat lack will-power and discipline) or a medical matter (we are sick, need treatment). Both morality and medicine pretend to be outside of history and claim to possess absolute knowledge. "Professional" divisions (politics, morality, medicine and perhaps fashion) encourage us never to see the ideological content in such questions as fatness/skininess. We come to believe that the way people feel about fat (and the way they are fat) is only "natural" when in fact what is called "natural" and "objective" are only doctrines, myths and symbols supporting the ruling class.

The history of fat is tied closely to that of cleanliness and both are tied together with the rise of the middle class. As late as the eighteenth century there were few bath tubs (President Millard Fillmore in 1850 was the first to install one in the White House) and no propaganda about "physical fitness" or "hygiene." Ideals of cleanliness and of muscularity have accompanied industrialization. The rising middle class clings to ideals of a self-sacrifice — cult of true womanhood, sexual purity, refinement, manliness — as the way to wealth and success. They worship money and fear most the asshole (the core of their private parts, the dirtiest thing of all, whose shit must be hidden in closets and flushed away secretly by pure, clear water).

These middle-class biases are widespread within the gay community. Karla Jay and Allen Young in *The Gay Report* (Simon and Schuster, 1979) show that both lesbians and gay men have quite negative feelings about their own weight and the weight of their partners. Only cleanliness was more important (94% for lesbians; 95% for gay males). Instead of understanding how society indoctrinates us to hate our bodies (with the smells, fat tissues, idiosyncrasies) we come to believe that dirt and fat are bad, immoral — a reproach to anything they touch. One of the respondents in *The Gay Report* neatly links shit, fat, sickness and the commodity society: "When I was overweight nobody would have anything to do with me. I felt like I was a piece of shit. I was so lonely. That made me realize how much of a commodity a queer is in a very crass and particular market place. It made me sick."

The isolation of fatness as an issue is itself a strategy of the ruling authorities (who may themselves be fat, of course, just as they may be black, women or homosexual). First the fat are stigmatized and pronounced guilty for their condition and those who are not fat are separated and indoctrinated with beliefs of how fortunate they are not to be fat. Thus the issue of fatness cannot be limited to those of us who have been stigmatized by society because the stigmatization effects everyone — particularly the queers. The question of fat is also closely related to questions of gender, race and class.

Fat and Gender Feminists have exposed the judgements of men about fatness, and Judith Stein and ReaRae Sears have written about fat liberation within the lesbian community. I want to discuss fat and effeminacy within the interactions of gay men with each other.

People tend to think of "aunties" (an older homosexual in fag lingo) or of "drag queens" — both as fat and effeminate and offensive. The "aunties" (a classification I've had among at least some friends since I was nineteen) are sweet, solicitous, motherly and self-effacing towards their lovers and comrades. Such nurturing qualities, of course, have no relation whatever to fatness, and it is debatable whether they have anything to do with male or female, but they are not really treasured by the acquisitive, industrial society (which demands profits); consequently, all get lumped together.

"Drag queens" are as often thin as fat but the image within the gay community (Arthur Blake, Sylvia Sydney) more often remembers the heavier drag queens. Here is not the place to discuss whether drag insults women, but most male homosexuals themselves scorn and shun drag. Moreover most faggots attempt to assert their male gender characteristics and to avoid female gender qualities. One could debate what these qualities are (another lengthy question) but no doubt that most gay males *think* fat tissue is more soft and feminine than muscle. This may be mistaken biology (or perhaps better skin-deep, since most women may have more fat between their muscle and their epidermis than most men) but I think it has something to do with the unpopularity of fat. Many people think fat is feminine; muscle, masculine.

And women's breasts tend to be fatter than men's. There is little if any talk about men's breasts (one of those great imbalances, all the articulation given to one gender and virtual — if not total — silence to the other). Whatever the case, I have fat breasts and have had as long as I can remember; almost no one has ever made me feel good about them. They don't go away even when I thin down. I did hear one story about another male who had once had big breasts — I was around fourteen at the time. Another boy in the gym room told me about Timmy. (My breasts weren't mentioned; nor did I ever mention them to anyone else.) Timmy was in our class, a new student, mysterious, who had just got out of some home or detention camp; supposedly he had once had big tits, but

the authorities had arranged for him to have an operation so that he would look "normal." After hearing that, I studied his nipples closely. Although he was only in school a few months, I dreamed often of that operation; just cut the fat off, become flat-chested. That was before I discovered nipple eroticism; even so, rare and few are the good words for my cleavage. One drag queen complimented me, but said I'd have to get rid of the belly before I could make anything out of myself.

Fat, Class and Race Fat is no less related to class than to gender. Where the notion of fat capitalists came from, I'm not sure, but now at least it is totally false. Rather than argue this question, let me describe my lower working-class family where virtually everyone — particularly the women, but no less the men — were fat. (Only my great grandfather and mother were thin — hillbilly types — and they were exceptional for being relatively respectable.) I was about eight, when I heard two aunts define the issue: Edna said, we were fat because we had big bones (this was the Polish side of my family); Lillian replied, no, we had big appetites. The first aunt implied that it was genetic, beyond our control, we were just destined to be fat; Lillian suggested that our fatness was our own fault; we were guilty, criminal for being fat (as we were for being poor).

Race likewise relates to fatness (at least in my perception). All the images of "good" bodies seem to be white Anglo-Saxon Protestant. There are obviously genetic differences and variations among human beings; one involved gender, others involve body features, size and shape. Everyone bears certain biological limits. I'm never going to be six foot tall; someone six foot will not become shorter. Surgery can work wonders: cross genders, reframe faces, hips, asses; hair can be curled or straightened. Within limits, weight can be lost or increased. Clothing can emphasize and deemphasize. Any activity that multiplies diversity, variety, experimentation and freedom with one's body should be celebrated. I have been engrossed with photographs of Native American men (my father said he was part Indian) — one of men in the sweat lodge at Walla Walla Prison; another of Ishi, the last survivor of his people, who came into the possession of the University of California. The men weren't fat necessarily, but they were shaped more like my brothers, my father or myself than Prince Charles. What we need is to break the discrimination/competitive system which attempts to grade and market body types. Instead we have to learn to treasure the immense varieties — genetic, surgical and cosmetic — possible among people.

THE PERSONAL IS POLITICAL

The division between public and private in itself represents an ideological assault — a divide-and-conquer strategy — intended to make any sort of change or organization for change impossible. "Don't wash dirty linen in public," says it all: private lives like private property are just assumed. To help break this line I want to give three personal examples of how change has occurred in my own life helping me understand being fat.

One was very destructive. I settled down with a lover almost twenty years ago; I enjoyed cooking for him; I enjoyed eating. I learned to cook what he liked the way he liked it. There was no reason for me to be skinny; I had more or less what I wanted. But as I relaxed somewhat in my body and became fatter, he became less and less interested in me sexually. One day he just ran away with a thin, blond sixteen year old. Many other factors were involved in this union and separation; at the time, I put most emphasis on the fat part and consequently punished myself severely by losing twenty pounds. Getting another lover was easy as was regaining the pounds and facing a lessened sexual ardor in my partner. Trying to pass as a thin person can lead only to disaster. Of course, if one enjoys suffering, that is another matter, which should not be confused with fatness.

Another more supportive experience was a friend's confiding that he was annoyed at a meeting where he first heard me speak. Because I was so fat he felt I shouldn't have been talking as much as I did. What was so constructive (and courageous) about his — should I call it — "confession" was that it made me feel better about myself. My mind went back ten years to a small faggot group. One member was particularly beautiful: a wishy hippie type, then very much the style. When he left town, the group totally disintegrated, and I felt a mixture of resentment, jealousy and anxiety that he was so much more indispensable than I was. No one ever talked about this dynamic, which turned out to be the mainspring of the group. Breaking such silence is an essential first step in strengthening common struggles. The sexual attraction should not be hidden, obscured, likes and dislikes should not be suppressed; they should be aired, shared and changed in a common dialogue.

Finally, I want to celebrate the joy of sex with fat partners. I met a man on the Fenway in Boston who was well over three hundred pounds, against my two hundred plus. We were under a clump of trees and bushes on a very hot summer night; the sweat was super-sensuous; he took his clothes off and rubbed the rolls of fat against my body; I began kneading him like loaves of bread; his stomach engulfed my legs; he twisted my breasts; I played with him; he blew me; we kissed. I thought I had been living in a desert and had suddenly stumbled into a tropical jungle, where all the body cells became fluid and alive, dancing in my hands, my lips, my mouth, my genitals. Such sweet sweat.

WHAT IS TO BE DONE?

Obviously fat people have to unite, organize. Among women such a movement toward liberation is much more advanced than among men (either gay or straight). In 1975, David Brill wrote an article, "Fat Persons, Unite!" (GCN, Vol. 2, No. 27) where he recognized the problem: "The most vicious and damnable ostracization that faces fat people occurs... with their peers. And nowhere is this ostracization more magnified than within the gay community." While he looked too much to the Massachusetts state legislature for relief (the three hundred pound legislator whom he cited has just recently slimmed down below two hundred), Brill's conclusion remains as true today as it did six years ago:

For the fatties, there is one goal: Unite. When the skinny world sees that we have all the political power that we say we do, they will then be forced to meet our demands. Only then will the fatso-likes stop, and the unfair discrimination cease. And only then will the nation's "heavies" be able to show their weight, and prove that what seems to be society's most discriminated-against minority is also its largest minority

AWP Weaves New Connections

By Tova Green

For me, walking into the Park Plaza hotel on the weekend of March 5-8 was like running in the Bonne Bell Road Race, when Memorial Drive in Boston is closed to traffic and filled with women. The lobby, usually occupied by out-of-town sightseers or businessmen attending conventions, was a meeting place for women attending the Association for Women in Psychology (AWP) Conference. There were clusters of women talking, hugging, and grouping to go to lunch or dinner.

This conference was the Eighth Annual National Conference on Feminist Psychology. It attracted about two thousand women from all over the country. The theme of the conference was "Weaving New Connections" and five groups whose concerns have been underrepresented in AWP were invited to generate workshops or discussion sessions throughout the conference. The five groups were minority women, lesbians, older women, physically disabled women, and women who have been mental patients.

The AWP was established in 1969. It grew out of a need, expressed by women in the American Psychological Association, to establish an organization concerned with women's issues. AWP includes anyone — students, lay people, and men — who is supportive of women in psychology and interested in eliminating sexism within psychological theory and practice. The yearly national conference is one of the most important functions of AWP.

I focused throughout the conference on workshops for and/or about lesbians. In addition to 13 workshops explicitly about issues of concern to lesbians, there were many others that were given by lesbian presenters on themes relevant to us. There were also several slide shows about lesbians. Of the 13 workshops, six were spe-

cifically for lesbian clinicians or dealt with counseling issues; the others were broader in theme (for example, an historical presentation about a lesbian friendship group that flourished in the years 1921-1973, and a media presentation about grave markers demonstrating that coffins need not be closets).

The first workshop I attended, "Lesbian as Clinician," as all the other workshops on lesbian issues, was crowded, with standing room only. This alone gave strength to many women who work in isolation from other lesbian therapists. Betsy Hess (psychologist) and Miriam Rosenberg, M.D. (psychiatrist), the presenters, raised a number of issues of professional, clinical, and personal concern to them and to other lesbian clinicians. Some of these issues included coming out to clients and colleagues; the isolation of the lesbian therapist, particularly in rural areas; the lack of role models; whether and how to socialize with clients; the split existence many lesbian therapists experience when they work for two radically different institutions, such as a child guidance clinic and a feminist therapy collective; the lack of privacy when working in a small community. This workshop was the springboard for further discussion at other times during the conference at "spontaneous sessions," including one about lesbian therapists who work with children and teenagers.

A workshop on heterosexism, held the next day, dealt with some of the same issues: our invisibility, isolation, and difficulties with coming out. In the room were about one hundred women — mostly therapists — there to talk about ourselves, not our clients, as Barbara Love (co-author of *Sappho Was A Right On Woman* and a member of the National Gay Task Force), the facilitator, ascertained by a show



Susan Fleischmann

Opening panel at the Association of Women in Psychology Conference held at the Park Plaza Hotel in Boston, March 5-8. Panel members include (L-R): Kim Schive, Oliva Espin, Judy Chamberlain, Loraine Obler, Frances Doughty and Edith Stein

of hands. The need for and the value of networking with others like ourselves is very great.

This need drew me to the workshop presented by Jewish lesbians. Several papers were presented; each was very personal, yet resonated with my own difficulties, especially about coming out to my parents. Rose Weber (Women's Resources, Philadelphia) read a paper by Jackie Tatelman (or Minneapolis, Minnesota) called "Blood is Thicker Than Pain" about Jackie's relationship with her father, who said Kaddish (the Jewish mourning ritual, usually performed after someone dies) over her because she is a lesbian. Evelyn Litwok (Women's Resources, Philadelphia) read a paper about her estrangement from her parents, who are Holocaust survivors, and their difficulty in understanding or accepting her lesbianism. Dovid Isha Tova (a local Boston musician) read a poem about her mother, who escaped from a concentration camp, and the complexities of their relationship. These presentations were very moving, and stimulated a discussion which was also continued at a spontaneous session.

One workshop of general inter-

est with specific relevance to lesbians was Anita Fast's (Cambridge based social worker) presentation about friendship networks. For many lesbians, our friends have become our family. In the workshop, we diagrammed our networks as they are now and discussed gaps, changing needs, and looked more closely at how our varied needs are met through our friendships. It was especially interesting to learn that the networks of many lesbians changed almost entirely when they came out. This was true for me, and it helped to hear that I needn't assume I have a character defect or an inability to sustain relationships.

I attended a delightful symposium on the Lesbian Professional, presented by Rose Weber and Evelyn Litwok. One paper Evie presented dealt with the single workaholic lesbian and relationships; with humor, she dealt with all the pitfalls, such as the long-distance relationship, or the relationship between two over-committed professional women who cannot agree on whose business to discuss when they come together. Her advice was useful: use the same clear power of judgement when beginning a

relationship that we would use in starting a new business!

Other sessions focusing on therapeutic issues in working with lesbians which I was unable to attend included a group of papers on Lesbian Identity Issues and Mental Health, a workshop on Counseling Lesbian Couples, and introductory workshop on Lesbian Issues for Mental Health Professionals, and a workshop on Therapeutic Issues and Techniques with Lesbian Mothers and Adult Daughters.

In addition to hearing presentations by women from other cities, the conference gave those of us who live and practice in Boston an opportunity to hear about one another's work. Women from the Boston community, in addition to leading some of the workshops mentioned above, participated in roundtable discussions about feminist therapy collectives, battered women's shelters, and consulting firms, in which women working in similar settings shared their experiences. I felt proud of my friends and colleagues who contributed to the conference in so many ways.

The conference planning committee, a group of about 20 local

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Men Gather To Tackle Sexism

By Dimid

A day-long series of workshops was held by a Boston area feminist men's group called Organized Against Sexism and Institutionalized Stereotypes (OASIS) on Saturday, March 7. Titled "A Men's Gathering on Sexism," the day began with an hour-long slide-show presentation, *Stale Roles and Tight Buns: Men's Images in Advertising*. The day's events included such workshops as Growing Up Male, Men-Loving-Men (for straight-identified men), On Becoming More Gay, Relationships with Women, Racism, and Class Background.

The gathering numbered about 75 and was held in the Cambridgeport Children's Center.

OASIS is a group of men with differing sexual and emotional identities. Their commonality is the transformation each of them has undergone as a result of the feminist movement and the subsequent need each man feels to share with other men.

For anyone wanting to better understand the subtle daily reinforcements of masculinity, the slide show — recently, completed by OASIS and presented by Jim Jackson — is a very good place to start. I know I will never look at advertising and its portrayal of men the same again. Unfortunately, I feel the show was too long and repetitive in the areas it covered and there seemed to be a class bias in its concentration on *Gentlemen's Quarterly*, fashion ads and expensive liquors. I kept waiting for beer, *Field and Stream*, and sports ads, but the closest it came was an exploration of the "Marlboro man" motif. Also, as a gay man, I expected (or wanted) more of an analysis of the use of eroticism and repressed homoeroticism in advertising.

I attended the gathering for a number of reasons: I'd gone to the last OASIS coffeehouse and was pleased with what they were doing; I'd been asked to help facilitate the "Becoming More Gay" circle and; during the past year I have been

undergoing a slow change in my attitude toward straight-identified men.

Since I came out six years ago, my priorities and choices have reflected my anger at straight men, their continued privilege and downright rip-off of my energies. Now I find myself beginning to feel that in some ways our common experience as "feminist" men is important enough to bridge sexual/emotional choices. "Feminist" men seem to be making commitments to changing themselves, the world as they experience it and their relations with other men. At the same time I have come to see that I have little in common with many men, even in the "Gay Liberation Movement." The gay civil rights approach to an equal piece of a rotten pie, the lack of commitment or intimacy in relationships, the frequent misogynist tenor of gay male spaces are all aspects of "gay life" that leave me alienated and frustrated with the movement that, as a white, gay man, I identify with most.

And so, I've found myself peeking over the fence into the backyard of this rumored "Men's Movement." Here is a group of men who are touching each other when they are together, talking about feelings, even expressing some of them, looking to women for leadership, and in many ways developing an analysis I can say "Right On" to.

One of the tactics I have decided I must use in my dealings with mixed men's groups is to make sure that I am very easily perceived as "gay." Actually, this is not too hard to do, since I almost always have from three to seven earrings on, and some sort of "femme" or colorful drag. Just to be sure, for this gathering I wore a purple T-shirt with gold letters that said, "the Men's Movement is a Homosexual Conspiracy..." — Mike M.'s Dad." (Mike M. is one of the OASIS members. His father wrote criticizing his involvement in "Men's Lib" stuff.) I got quite a few comments that day as I did the

night before when I wore it to a Meg Christian concert. My purpose, besides being identified as gay, was to bring to the fore what I see as a primary issue in dealing with "sensitive men": Are they going to stick by me when the inevitable gay-baiting or queer-bashing occurs? The results of the day seem to be a hopeful but mixed bag. A homophobic incident in the closing circle still has me questioning the ability of straight men to understand the risks and realities of gay men:

Man Number One: "Overhearing the excitement of the gay men's workshop, I really feel the need next time to have a mixed gay and straight group to share with each other."

Man Number Two: "Pretend you're gay and go to the gay group next time."

Man Number One: No words, but a very visible negative response to the idea of being taken for gay. Group: Nervous laughter.

That's it — only 10 seconds, but it's left me with a sour taste in my mouth and lots of questions. Did any of these men understand that the excitement generated in the gay circle was possible because it was gay men? How would a straight-identified man "pretend" to be gay anyway? Lisp? Do these men understand the risks gay men have taken in many areas of our lives? And what about the fact that all the other circles of the day were mixed circles?

For me to continue to feel safe working and playing in mixed groups of men, it is important that the need for gay men to separate be affirmed by straight men. Otherwise, these new groups of men will be no different from all the other groups of men who maintain a conspiracy of silence in order to continue in their positions of power. In a way, the first man's homophobia was confronted that day. This is a step, but as a gay man I am still forced to justify my right to a separate space. I look forward to the day when separate space is no longer needed — when

Continued on Page 13

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PAGE 2: PERSONAL HYGIENE - WASHING THE SEXUALLY ACTIVE MALE

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If lubricants are involved in the sex act, use watersoluble preparations that will wash away. Do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

PAGE 3: SOME ASPECTS OF PERSONAL HYGIENE AND DISEASE PREVENTION FOR MALE AND FEMALE

Infectious germs which are always found in the lower digestive tract may be transmitted from the rectum during sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastro-intestinal disorders if they enter the mouth (anal-oral route).

The male and female mucous membranes (especially those of the genito-urinary system) are highly susceptible to infection by some of these germs from the rectum, which may cause urethritis in the male and vaginitis in the female. For example: as a result of careless wiping from rectum toward vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal as well as rectal intercourse. Therefore, females must not wipe in the direction of rectum to vagina

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Voices in the Night

Chapter 11

By Andrea Loewenstein
The Brimpton Street Self-Protection Association, formed to deal with the growing violence against lesbians and gays in the neighborhood, has gradually also become a support group for its members, all of whom have been experiencing tension and upheaval in their personal lives. In this episode, Josie MacMillan finds that the "marriage" she has established with Lina, a "working-girl" she met while in the hospital,

is not as solid as she had hoped.

Sitting in class, Josie couldn't concentrate right. She was trying to remember just what she'd heard her lover Lina's girlfriend, Rosie-Pearl, say when Josie had come home and burst in on them the other day. She didn't much like any of Lina's girlfriends, but she realized that Lina got lonely and bored all by herself in the apartment watching TV when Josie was at school, and every time Lina went out to look for a job something went wrong; either the guy that was interviewing her

would pass some uncalled for remark about the way she walked or something, or the salary they was offering her, as Lina pointed out, wasn't even enough to pay for the new outfits Lina'd need for the job. Josie wasn't pushing; she had her little savings plus what CETA was paying her to go to school. It wasn't much, but it was enough to keep them for the moment. So she told Lina to go ahead and have her girlfriends over, as long as they was out by a respectable hour, and as a matter of fact this one girl, Marie, wasn't too bad. She always

treated Josie with a lot of respect and would say things like, "You two certainly do have a lovely relationship, don't you. If I could find someone like you, Josie, I might turn funny myself." And when she came over she'd bring things: a box of candy or a little plant. But this other girl, Rosie-Pearl, was a different story. The other day Josie'd caught her trying to persuade Lina to get a silicone job on her cheeks and tits! "Just look at me," she kept on saying. "You wouldn't guess I was a year past twenty-five, now would you?" Josie had put her arms around Lina and told her she loved her just the way she was and didn't she know that shit could kill you, and Rosie had shut up and gone home, wherever that was.

Other times when Rosie-Pearl had been over for the afternoon both her and Lina'd be looking funny, their eyes swole up and dry and the way they kept yawning and then after Rosie left Lina would say to excuse her but she needed a little nap cause she hadn't got no sleep the night before the way Tiny had been barking. Which he never did at night, but Josie didn't like to say nothing. She knew Lina had a drug problem in her time, and she was always so quick to think you were putting her down, implying she wasn't no good. And anyway, who was she to talk, alcohol was a drug like any other, that's what they had told her in the AA meetings she'd went to, and she didn't want Lina bringing all that up to her.

"Josie, are you with us today?", Ann asked her, gently. She'd been back teaching then a week now, and just about everyone was real glad to have her back. Mr. Faulkner, who they'd had when Ann was gone, was a easy teacher, and at first everyone had liked him, but after a while they all realized that to him, they was all just a big joke. He'd assign something and never collect it, and when Josie'd ask him what grade she got, he'd say, "What do you want, Cookie, just tell me what that big warm heart of yours desires"; something like that. And Sandra Moore said he was prejudice cause he read her composition aloud as "a striking example of non-standard English." And the whole time he was there Hui had just stopped talking, wouldn't say a word. "He laugh when I attempt to speak," he'd explained to her, after class. "Accordingly shall I to listen only."

When Ann came back, they had a talk in class the first day about the real reason she'd been fired, and how prejudice against gays and lesbians wasn't no different than prejudice against anyone else, and now they were reading different stories about how one group of people would turn on someone just for being different, like this one play about when having blue eyes was the minority and everyone was against them. It was alright, but Josie just couldn't concentrate today. She'd thought of talking to Ann after class some time, woman-to-woman like, about what was going on at home, but she didn't think Ann would understand. Ann and her friends was always real sweet to her, but sometimes she felt they looked at her like an animal in the zoo or something, the way they was always asking her stupid questions, like what was it like being a "dyke" back then, which was a real offensive word to use and the time Lina heard it she got so offended she walked right out, and said no one had called her nothing like that all the time she spent out on the streets.

When class was over, Josie and Hui walked out together like they usually did. He reminded her about the first self-defense class, that he was going to teach that night. "If you are not present I

shall have great fear of all the unknown faces before me," he told her. He was weird, the way he said things that was more like a girl would say, the kind of things most guys would rather die than say, even the gay guys.

When she got home first, she was relieved cause there wasn't no music coming from upstairs which there always was when Lina had company. But then she heard Tiny whine and knew that Lina wasn't home either. Going up the stairs she begun to feel in her belly that something was wrong, and when she got in she knew it. All Lina's things were gone, and there was a note on the kitchen table.

Dear Josie:

I don't know what it is, maybe I'm just not used to some-one being good to me the way you been. These months has been the greatest in my life, but I feel rest less. Guess I'm just a "hopeless" case (smile!) got the street in my blood or something like they say, And I know you and the street dont mix. So I guess I'll just "move on out." You take care hony, cause I still love you. and always will.

"Lina"

Josie groped for the wall, suddenly feeling old and sick. All of a sudden she remembered just what Rosie-Pearl had been saying to Lina that time. "Got you an old Sugar-Mama." that's what she'd said. "Only she don't got much sugar!"

The house was huge and empty. She stumbled into the bedroom and buried her head in the pillow that smelled like Lina's hair. After a few moments she got up, and, with Tiny whining anxiously at her feet, went down the stairs to the liquor store. She knew she looked like shit, and felt ashamed to see someone she knew in there — that Sam with his red beard and leather jacket. She was glad it was Sam out of all of them, though. She felt more comfortable around him than the others. He reminded her a little of her brother, Tim, that had went in the service and moved to California.

"Josie, babe, you look like the world just came to an end!", he said, putting an arm around her shoulder. "You're going to self-defense tonight, right? Why don't you come on over to my place for a beer before."

Ten minutes later they were sitting in Sam's living room. Tiny was chewing on a bone that he was trying to keep away from the other dogs, and Sam had heard about the whole thing. "I'll tell you Josie," he finally said. "If I was you, I wouldn't take no for an answer."

Josie looked at him in surprise. "What do you mean?", she asked.

"Look, if I was in love with some dude the way you are with your girl I'd just go get him," Sam answered. "I mean, you say, she loves you and all. Probly she did some drugs and maybe even turned a trick or two and now she feels too ashamed to come home. You still want her if she did? Wordlessly, Josie nodded. "OK, then. You know what clubs she used to hang in?", Sam asked. Josie shook her head.

"Yeah well, it must be down the zone. Tell you what, after that self-defense class, you and me'll make it down there. Bet you got your lady back before the night's over."

AWP

Continued from Page 10
women, lesbian and heterosexual, worked extremely well together.

There was a strong contribution at the conference by members of the Women's Caucus of the National Gay Task Force. Betsy Hess described their role as "promoting lesbian issues within the conference, helping lesbians in AWP to organize themselves bet-

Continued on Page 13

GOT A GRIPE??

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AWP

Continued from Page 12

ter, meet each other, and work together." Betsy noted that lesbians are more visible at AWP than at other psychology conferences; regional conferences are most closeted. She said, "until now, AWP has not been willing to face how many women in the organization are lesbians."

A Lesbian Caucus reformed during the conference, and presented a statement at the closing business meeting. The resolutions were approved and will be presented in the national AWP newsletter for approval by the general membership. Lorraine Obler, who prepared the statement, reported that there were three major resolutions: 1) that AWP supports action taken by the American Psychological Association in 1975 to promote lesbian and gay rights in society at large; 2) that AWP supports and urges the development of knowledge and awareness within this organ-

ization about the continuum of lesbian experience (including calling for papers about lesbian experience for the national conference and preparing space for such presentations, revitalizing the Lesbian Caucus at AWP with a separate meeting time at the next conference, and declaring the theme of the 1982 conference to be Female Bonding); 3) lesbians need protection against the possible threats against us in jobs, housing and basic civil rights and want AWP to take a stand in preparing

active strategies to counteract the threat.

The slogan of my college was "more than books." The slogan for this conference could have been "more than workshops." Many of the connections between women were woven in the hallways, the elevators, at the Exhibit Booths, at restaurants, at the Meg Christian concert at the Park Plaza Hotel Friday night, the dinner at Somewhere Bar on Saturday, and at the dance that followed. In many ways, the

conference was a celebration of our knowledge and skill, our organizational ability, and our sense of play. Such a gathering helps to offset the many pressures we feel living and working as lesbians in the 1980s.

CORRECTION

Last week's "Between The Lines" was written by Mark Smith.

Just A Sequel

La Cage Aux Folles II

With Ugo Tognazzi and Michel Serrault

Directed by Edouard Molinaro

Distributed by United Artists

Playing in Boston at The Sack

Charles Theatre (wheelchair accessible through side entrance)

By Roger Frye

Do I win a prize for noticing that Jacob, the "maid," now wears shoes when he goes shopping? In the original *La Cage Aux Folles*, he kept tripping over his feet because his master and "mistress" made him wear shoes to impress the dinner guests. In the sequel, he still gads about barefoot (and skimpily clad) except for one scene where I glimpsed him in dainty, red shopping shoes.

The dinner guests in the original were Deputy Charrier and his wife and daughter. Poor Deputy Charrier! He is the President of the Union for Moral Order, yet his daughter has married the son of Renato Baldi, Renato, played by Ugo Tognazzi, is the Italian proprietor of a Riviera cabaret featuring transvestite revues. Oh! what embarrassments the Deputy has to endure, and this time during his re-election campaign. Publicity cameras are always clicking whenever he is accidentally thrust into the arms of darling Albin.

The scream of the show, of course, is the transcendent Albin. Albin Mougeotte, played by Michel Serrault, is the aging star, Zaza Napoli, of the revues and has been Renato's lover for twenty years. From the moment Albin sings out, "Stop," in piercing soprano, his every ululation transfixes the contrived plot with delightful surprise. The purpose of the plot, a transalpine spy intrigue, is transparent — to put Albin through his changes. His transfigurations from *femme fatale* to effeminate male to gaudy dowager to crude workman — through bewiggings, dewiggings, and rewiggings — to a climactic impersonation of male-as-female-as-male are the entertainment which transforms a silly chase into a funny movie worth seeing.

Men Gather

Continued from Page 11

it will be as natural a response to kiss, hug and caress *all* men as it was for that straight man to react with homophobic fear. But that day is not yet there.

With these criticisms I do not want to distract from the important functions of the day: the much needed development of situations for feminist men to come together. In this, OASIS was very success-

ful, and I hope to see them do more in the future. From the responses of the day's participants, it seems that another "Men's Gathering on Sexism" will be likely — along with a "Men's March Against Rape and Violence" sometime this spring. Anyone interested in future OASIS events or availability of the slideshow can call (617) 776-3452 or write, OASIS, 87 Irving St., Somerville, Mass., 02144.



Is the sequel as good as the original? No. It is just a sequel. The characters are perpetually the same, delightful but the same. The next step is a situation comedy on television. Another thing which detracts from the sequel is the violence. (Again I see a future on TV.) I know that I am supposed to laugh at the cyanide darts and the murderous robotic spy and bodies dropping all over. They are only parodies. I know I should laugh each time the traffic cop gets knocked down. He is only cardboard for ridicule. I know I should delight in the fate of the fag-bashers when they tangle with secret agents who have disguised themselves effeminately. But I can't. I feel poisoned by these images. They aren't so stark as to make me shudder. They are more like the sugar and other food additives which I don't completely avoid, but which I know are doing me no good.

Then there is the issue of oppression of blacks and women. Vaude-

ville tradition is no excuse for Renato to vilify Jacob with the suggestion that he go back to the jungle and play with coconuts, nor for Albin to play Marlene's *Blue Angel* as a black whom Jacob calls, "Mama." These are no longer stereotypes; they are outright slurs. The portrayal of French women as no more than male attractants and of Italian women as drudges fits into the plot however, and can be seen as feminist commentary. At one point, Albin complains to Renato that in Italy he would rather be a man than a woman. But don't be fooled; everything is done for laughs.

But do go and laugh. The first *Cage* had faults too, and I plan to see *La Cage III* if there is one. Nudge your companion in the ribs or hide your face in your hands when the farce becomes too ridiculous to bear. Watch cold, steely agents turn on to men. See brave, gay love win over bullets. Go and laugh.

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GayCommunityNews

Quick Gay Guide

Boston Area (617)

INFORMATION/SERVICE/SOCIAL

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128A Tremont St. (4th Floor)	(Hotline) 426-9371
BAGALS (Boston Area Lesbian and Gay Schoolworkers)	
P.O. Box 178, Astor St., Boston, 02123	
Black Men-White Men Social/Support Group	
c/o GCN, Box 1, 22 Bromfield St. Boston 02108	
Boston Asian Gay Men & Lesbians	
c/o Glad Day Bookshop, 22 Bromfield St. Boston, 02108	542-0144
Boston Lesbian & Gay History Project	
c/o R. Skiba, 75 Chandler St., No. 5, Boston 02116	
The Cauldron (Theater) 22 Randolph St.	876-8819
Children Mountain Club	247-1206
Box 104, 104 Charles St., Boston 02114	
El Comité Latino de lesbianas y homosexuales de Boston	
P.O. Box 365, Cambridge, 02139	354-1755
GAY HOTLINE (6pm-Mid.)	426-9371
Frenz & Luvvers Assoc., P.O. Box 298, Boston 02123	
Gay Professional Men's Group	944-4818
Gay Recreational Activities Committee (GRAC), c/o GCN Box 8000	282-9161
Gay Speakers Bureau, P.O. Box 2232, Boston 02107	354-0133
Lesbian and Gay Folkdancing	661-7223
c/o GCN Box 22 Bromfield St., Boston, MA 02108	
Lesbian and Gay Hotline (6-12pm.)	426-9371
Merrymount Music Soc., Box 401, 104 Charles St. Boston 02114	236-4888
Outreach Institute, Box 368, Kenmore St., 02215	~277-3454
Parents of Geys	542-5188 (days), 426-9371 (nights)
Project Place	267-9150

POLITICAL/LEGAL

BLAGMAR (Boston Lesbians and Gay Men Against the Right)	445-3604
c/o GCN, Box 4, 22 Bromfield St., Boston 02108	
B.U. Gay and Lesbian Legal Association	238-4710
B.U. Law School, 755 Comm. Ave. Cambridge Gay Political Caucus	
c/o GCN, Box 2, 22 Bromfield St., Boston, 02108	
Civil Liberties Union of Mass.	742-8020
GLAD (Gay and Lesbian Advocates and Defenders), 2 Park Sq.	426-1350
Harvard Committee on Gay and Lesbian Legal Issues	
Roscoe Pound Hall, Cambridge, 02138	
Lesbian/Gay Prisoner Project	
c/o GCN, 22 Bromfield, Boston 02108	
Robin MacCormack, Mayor's Office	725-4410
Mass Gay Political Caucus	
Box 179, 118 Mass. Ave. Boston 02115	471-8404
National Lawyers Guild, 120 Boylston St. Boston 02116	542-5415

STUDENT

Gey People et BU, c/o Program Resources Office	
George Sherman Union, Boston University.	
Gey Academic Union of New England, P.O. Box 212, Boston 02101	661-6500
Gay/Lesbian Concern Group of Boston College	
118 Mass Ave., Box 201, Boston 02115	262-2473
Gay People's Group, UMass/Boston (Harbor Campus), Bldg 1, 4th fl, Rm 178	287-1900x2169
Harvard-Radcliffe Gay Info.	495-5476
MIT Gays, Rm. 50-306	253-5440
Northeastern U. Lambda	
255 Eli Cir., N.U., Boston 02115	
Tufts Gay Community, c/o Student Activities Office, Medford 02155	

WOMEN

Aredia Counseling for Women, 520 Comm Ave (Kenmore Sq.)	247-4861 x58
Cambridge Women's Center	354-8807
Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138	661-3633
Gay Professional Women's Assn., Box 308, Boston U Sta., Boston 02215	
Janus Counseling for Lesbians, 21 Bay St., Cambridge	661-2537
Lesbian Liberation, c/o Women's Center	354-8807
Massachusetts Feminist Federal Credit Union	
186 1/2 Hampshire St., Camb.	661-0450
Miriam Rosenberg (counseling)	1-358-7512
National Organization for Women	
99 Bishop Allen Dr., Cambridge 02139	661-6015
Tufts Women's Center	628-5000 x793
Womenspace, 636 Beacon St. (Kenmore Sq.)	267-7992
Women's Alcoholism Program,	
1348 Cambridge St., Cambridge 02139	661-1316
Women's Community Health Center, 839 Mass. Ave., Cambridge	547-2302

RELIGIOUS

Am Tikva	524-1617
P.O. Box 11, Cambridge, 02138	628-3986
Dignity, 355 Boylston St., Boston 02114	536-6518
Friends (Quaker) for Lesbian and Gay Concerns, 5 Longfellow Pk., Cambridge	497-1254
Integrity, P.O. Box 2582, Boston 02208	262-3057
Lutherans Concerned for Gay People	538-3788
Metropolitan Community Church	523-7664
Fr. Paul Shanley (Exodus Center)	964-0996
Unitarian Universalists Office of Gay Concerns	
25 Beacon St., Boston 02108	742-2100

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Closet Space WCAS (740 AM)	Katherine: 723-6327
Common Ground, WMBR, 88.1FM	
Esplanade	787-1084
Fog Rag	661-7534
Gay Community News	426-4469
Good Gay Poets	661-7534
Hit Parade, 104 Charles St., Boston, 02114	658-6494
Lesbian and Gay Media Advocates	
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Xanadu Graphics, 143 Albany, Camb. 02139	661-6975

MEDICAL/COUNSELING

Alcoholics Anonymous	426-9444
Belville & Assoc.	266-1450
Boston Gay Nurses Alliance/Gay Health Workers, Box 673, Randolph 02368	
Fenway Community Health Center	267-7573
Gey AIAnon (families of alcoholics)	843-5300
Gay Nurses' Alliance/East	
P.O. Box 673, Randolph, MA 02368	
Gender Identity Service	864-8181
Homophile Alcoholism Treatment Service	542-5188
Homophile Community Health Service	542-5188
Mass Bay Counseling	
31 Chenning St., Newton Corner 02158	965-1311
Sexual Health Centers of N.E., Inc., 739 Boylston St., Boston 02116	266-3444
Tapestry Counseling Inc., 20 Sacramento St., Cambridge.	661-0248
Tufts Skin Care Clinic (VD treatment)	956-5293
Turley & Assoc., 31 Channing St., Newton, 02158	965-2040
Vachon/Volz/Taylor, MD	
Lesbian & Gay Medicine	
1755 Beacon St., Brookline	232-1459

BOOKS/BARS

Gied Day Book Shop, 22 Bromfield	542-0144
New Words, 186 Hampshire, Cambridge 02139	876-5310
Red Books, 138 River St., Camb.	491-6930
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Chaps (Denim, Men), 27 Huntington Ave.	266-7778
Delivery Entrance (at the House Restaurant)	
12 Wilton St.	783-5701
Elbow Room, 100 Chendler (at Clerendon)	338-8447
Harry's Place (Dancing, Men), 45 Essex St.	338-8816
Herbie's Ramrod Room (Leather, Men)	
1254 Boylston St.	247-0989
Jacques (Mixed, Dancing), 79 Broadway	338-9066

Kimmies Disco, 237 Mass. Ave., Camb.	354-8166
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Playland (Men, some Women), 21 Essex St.	338-7254
Prelude (Women), Dartmouth St.	
Skippers, 252 Boylston St.	262-5735
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Together (Disco Dancing, Mixed), 110 Boylston St.	426-0086
Club Boston (Gay men's baths), 4 LaGrange St.	426-1451

Eastern Mass. (617)

INFORMATION/SERVICE/SOCIAL

Central Middlesex Social Club, Box 470, Maynard 01754	443-4775
Frenz & Luvvers, Box 213, W. Boylston, 01583	
Gay Hotline	756-0730
Mass. Teachers Assoc./Gay Rights Caucus	
P.O. Box 75, New Salem 01355	
Montchusett Gay Alliance, Fitchburg	342-5117
North Shore Gay Alliance	
Box 806, Marblehead, 01915	745-6966
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Survival Crisis Line	471-7100

RELIGIOUS

Dignity Merrimack Valley	
P.O. Box 348, Lowell 08853	851-6711
MCC Worcester, 2 Wellington St.,	753-6360

WOMEN

Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 (4-6pm)	
Lesbian Support Group, Mercy Otis Warren Women's Center, 298 Main St., Hyannis 02601	771-6739
New Bedford Women's Clinic	999-1570
Origins, Inc., A Women's Center	
169 Boston St., Salem 01970	745-5873
The Women's Bookstore, 1087 Main, 01603	791-5127
Women's Meeting House, 89 Downing St. 01610	752-5905

STUDENT

Clark U. Gay Alliance, 950 Main, A-70	
Gay Outreach Assoc.-for Lowell (Univ.) Students	
South Campus, Student Union Rm 348	453-3804
Salem State Gay Task Force	
Salem St. College, Salem 01970	745-0556 (ext. 209)

Western Mass. (413)

INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition, P.O. Box 1562, Pittsfield	
01201, Berkshire County Info	447-7818
Lesbian and Gay Men's Counseling Collective	
406F Student Union, UMass, Amherst	545-2645
Gay Men of Franklin Cty., Box 771, Greenfield	
Help Line	664-6391, 664-6392
Pioneer Valley People's Gay Alliance	
Box 181, Northampton, 01061	586-5979
Together, Box 427, Forest Park Sta., Springfield 01108	

WOMEN

Common Woman Club, 78 Masonic St., Northampton 01060	584-4580
Everywomen's Center, Amherst	545-0883
Franklin Cty. Lesbian Alliance	
P.O. Box 235, Deerfield 01342	
Gay Women's Caucus, Amherst	545-3438
Lesbians United	
33 Pearl St., Pittsfield, 01201	499-2425
New Alexandria Lesbian Library	
P.O. Box 111, Huntington 01050	
Southwest Women's Center	545-0626
Women's Medle Project (WMUA, 91.1FM)	545-2876
Womonyfyre Books	586-6445

RELIGIOUS

Dignity/Springfield, P.O. Box 1604 Springfield 01101	
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STUDENT

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Lesbian Union, 920 Campus Center, UMass, Amherst 01003	545-3438
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Williams Gay Peoples Union	
S.U. Box 3212, Williams College, Williamstown 01267	

Connecticut (203)

INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139, New Haven 06505	
Gay Switchboard, Hartford, M-S 1-11 pm, Sun 1-5 pm, P.O. Box 514, Hartford 06101	522-5575
Gay and Lesbian Switchboard, New Haven, P.O. Box 72, 06501	
M-F 8-11 pm	624-6869
Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm	
Gay Youth	624-6869
George W. Henry Foundation (counseling), 45 Church St., Hartford 06103	522-2646
Greater Hartford Lesbian & Gay Taskforce	249-7691
Institute of Social Ethics/Gay National Archives, One Gold St., Suite 22-BC, Hartford 06103	547-1281
NAMBLA/CT	624-6869

WOMEN

Gay Women's Collective, c/o Women's Center, Box U-118, UConn, Storrs 06268	486-4738
Heartroots Feminist Therapy Collective, 214 Laurel St., Hartford 06105	522-2763
Shoreline woman	747-5451
Women's Center, Hartford, 57 Pratt St., Rm 301, Hartford 06103	481-3575
Women's Center, Manchester Community College, P.O. Box 1046, Manchester, 06040	525-2382
Women's Center, UConn, Box U-118, Storrs 06828	646-4900
Women's Center, Wesleyan, Box WW, Wesleyan St., Middletown 06457	486-4738
Women's Liberation Center, New Haven, 614 Orange St., New Haven 06510	347-9411
	436-2488

STUDENT

Eros, Gay Students at Trinity College	
c/o Chaplain's Office, Hartford 06106	527-3151
Gay Alliance at Yale	
P.O. Box 2031, Yale Sta., New Haven 06520	
Gay Alliance, UConn, Box U-8, Storrs, 06268	486-2273
Gay Alliance, Wesleyan, c/o Women's Center, Box WW, Wesleyan Sta., Middletown, 06457	347-9411
Gay and Lesbian Alliance, So. Conn. St. College, 386 Sherman Ave., New Haven 06511	865-2802
Gay Community, Conn. College	442-7458
P.O. Box 1295, New London 06320	
Gay Student Ctr. Yale	
Box 2031, New Haven 06520	
Lesbian/Gay Student Alliance UConn	
W. Hartford 06117	523-4841 x-267
Lesbians, Wesleyan, c/o Women's Center, Box WW, Wesleyan St., Middletown 06457	347-9411
Yalesblns, P.O. Box 2031, Yale Sta., New Haven 06520	

RELIGIOUS

Dignity/Fairfield County, P.O. Box 348, Belden Sta. Norwalk, 06850	
Dignity/Hartford, P.O. Box 72, Hartford 06141	273-8325
Dignity/New Haven, P.O. Box 285, West Haven 06516	
Integrity/Hartford, P.O. Box 3681, Central Sta., Hartford 06103	522-2646
Integrity/New Haven, P.O. Box 1777, New Haven 06507	787-1518
MCC/Hartford, P.O. Box 514, Hartford 06101	522-5575
MCC/New Haven, P.O. Box 1273, New Haven 06505	777-9808

MEDICAL/COUNSELING

Gay AA (Danbury)	748-5341
Gay Health Workers at YNNH, Box 2031, Yale St., New Haven, 06520	436-8354
Moonseed (counseling)	727-0379

Rhode Island (401)

INFORMATION/SERVICE/SOCIAL

Gay Help Line	751-3322
Box 5671, Weybosset Hill Sta. 02903	8pm-midnight
Gay Community Services of R.I., Box 6563, Providence 02940	728-9269
	728-6023

MEDICAL/COUNSELING

Providence Gay Group of AA	331-2047
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WOMEN

Gay Women of Brown, c/o Sarah Doyle Women's Center, 186 Meeling St., Providence, 02912	863-2189
Lesbian Feminist Union, Sarah Doyle Center	
Box 1829 Brown Sta., Providence 02912	863-2189
Support Group for Gay Women Over 25	
Box 755, Pawtucket 02860	942-5368

STUDENT

Brown/RISD Gay Students, Box 49, Brown U., Providence 02912	863-3062
Providence Gay Youth Group	272-9247

RELIGIOUS

Dignity/Providence, Box 2231, Pawtucket 02861	724-0132
MCC/Providence, 5 Junction St., Providence	272-9247
MCC Innovative Ministry (terminally ill, aged and handicapped), Rev. Michael Nordstrom	272-8482

New Hampshire (603)

INFORMATION/SERVICE/SOCIAL

Dignity/Integrity 52 Pleasant St., Concord 03301	485-3144
Nashua Area Gays, P.O. Box 3472, Nashua 03061	Paul 888-1305
NH Coalition of Lesbians & Gay Men	
Box 521, Concord 03301	485-5770
NH Lambda, Box 1043, Concord 03301; Concord 224-3785, 746-3339; Portsmouth 431-1541; Nashua 889-1416	
Keene 339-4327	
Speakers Bureau, Box 521, Concord 03301	

MEN

Central N.H. Men's Support Group	
31 Union St., Concord 03301	228-8049
Seacoast Gay Men, P.O. Box 1394	Portsmouth 03801

WOMEN

Full Circle, monthly feminist news journal, P.O. Box 235, Contoocook, NH 03229	
Lesbian Feminist Collective, Box 47, Penacook	

STUDENT

Campus Gay Awareness, Mem. U, UNH	
Durham 03824	
Dartmouth Gay Students' Assoc.	
Hinman Box 5057, Hanover 03755	

Vermont (802)

Gay Hotline, U of VT	656-4173
Gay Student Union, U of Vt, Burlington 05401, M-F, 7-9pm	656-4173
Gay People at Middlebury Box D56, Middlebury College, 05753	
Middlebury Gay Men's Support Group	(eves) 338-6819
Southern Vermont Lesbians/Gay Men's Coalition, P.O. Box 1034, Brattleboro 05301	
Southern Vermont Women's Health Center, 187 N. Main St., Rutland, 05701	775-1946
Women's Center, P.O. Box 92 Burlington 05401	863-1236
Integrity, P.O. Box 11 Winooski, 05404	

Calendar

weekly events

Boston, MA — Chiltern Mt. Club. Regularly scheduled events (with info #s): volleyball 266-2147; running 492-1339; swimming 227-5363; tennis 744-5498; scuba 899-7630; fencing 731-6344; biking 275-1336; basketball 236-1914; rollerskating 625-3314.

Boston, MA — Gay Recreational Activities Committee (GRAC). Regularly scheduled events: basketball, swimming, volleyball and running. Info: 327-2620.

sunday

Boston, MA — Boston Area Coalition for Cuban Aid and Resettlement (BACCAR) open meeting for potential sponsors of gay and lesbian Cuban refugees and also for other interested persons. Arlington St. Church. Every Sunday at 3pm. Info: 723-2997 (8-12pm).

Boston, MA — "Boston's Other Voice," weekly discussions of problems facing the gay community. News, interviews, calendar, music. 10:30pm. (WROR, 98.5FM)

Boston, MA — Oasis, a Coffeehouse with entertainment. Tonight: Open hoot. Bring your talents and your instruments and sign up at the door. 355 Boylston St. (chapel entrance) Doors open at 7:30pm. No admittance after 8. \$2.

Cambridge, MA — Lesbian and Gay Folk-dancing. Third Sunday of the month (see also Saturdays). Phillips Brooks House, Harvard Yard. 12:30-2:30pm. Beginners welcome. Info: Beth 666-4278 or Michael 492-1339.

Boston, MA — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm

Cambridge, MA — Merrymount Musical Society, a musical group for gay men and lesbians, offering informal concerts on the 3rd Sunday of each month. Interested musicians (& listeners!) call Mark 236-4888 or Rachel 742-7997.

Boston, MA — Musically Speaking, women's programming. Music, ideas, announcements. Call Melanie at 494-8810 with events and comments. (WMBR-FM 88.1) Sundays 1-3pm.

Boston, MA — Gay and Lesbian Physicians of New England. Meets every 2nd Sunday at 2pm. Info: (617) 482-6874 or 247-5485.

Cambridge, MA — Gays at MIT (GAMIT) meets at 5pm. Walker Memorial Bldg. 142 Mem. Dr 3rd fl. Everyone welcome. Info: 253-5440.

Cambridge, MA — Closet Space, a weekly news, interviews and music program for lesbians and gay men. On WCAS, 740AM. 11am,

coming events

mar 23 mon

Boston, MA — Lesbian and Gay Pride Committee meets every Mon eve at 7:30pm at the BAGLY (Boston Alliance of Gay and Lesbian Youth Office, 128A Tremont St. (across from Park St. stop), 4th floor. Come help plan for our June celebration! Info: 262-4777 (Voice and TTY).

24 tues

Boston, MA — Gaymen's workshop in experimental theater and creativity is beginning for the Spring. We explore thru movement, improvisation and group work/play. Info: Clover 445-3604.

Boston, MA — Gay Community News general membership meeting at 22 Bromfield St. 6:30pm.

Boston, MA — Career planning development services available without charge at Homophile Community Health Center, 80 Boylston St. Groups forming immediately. Pre-reg. required. Various evenings. Info: 542-5188.

Salem, MA — North Shore Gay and Lesbian Alliance will meet with the Boston Alliance of Gay and Lesbian Youth at 7:30pm. Madeline Abbot Hall, Grace Episcopal Church, 385 Essex St.

Acton, MA — Central Middlesex Social Club meets at 7:30pm. All invited. Info: 263-9607.

Orleans, MA — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA 02653.

Greenfield, MA — Gay Men of Franklin County. Every third Sun. Green River Cafe, Os-good St. 7pm.

Concord, NH — NH Coalition of Lesbians and Gay Men. First Sun. of the month. 1-5pm. Statewide political action group. Info: 228-8049.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: bring your talents and instruments and sign up at the door. 355 Boylston St. (chapel entrance). 7:30pm. \$2. All are welcome.

monday

Cambridge, MA — Parents and Friends of Gays meet on the first Monday of the month. 7:15pm sharp at the Episcopal Theological Seminary Library, 99 Brattle St. Info: 542-5188 or write: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.

Boston, MA — The Front Runners running group. Jogging, running and racing for men and women. Weekly runs on Esplanade: M,W,F at 8 PM Info: 825-0181.

Somerville, MA — Women's Center Coffeehouse. 7:30-10:30pm. Entertainment for women every Mon. eve. at the Women's Center, 38 Union Sq. (above laundromat). Food and non-alcoholic refreshments. \$1 donation. Info: 623-9340.

Amherst, MA — Gay/Lesbian/BI Rap Group. UMass Campus Center. 6:30-9pm. Info: 545-0154.

Portsmouth, NH — Seacoast Gay Men. 7pm Info: P.O.Box 1394, Portsmouth 03801.

Brattleboro, VT — Southern Vermont Gay Men meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.

Nashua, NH — Meeting of Nashua Area Gays. 8pm. Info: Paul 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

Boston, MA — Gay People of B.U. Meeting. Hartman Lounge, basement School of Theology, 745 Comm. Ave. 8-10pm.

tuesday

Boston, MA — Boston Area Gay and Lesbian Schoolworkers (BAGALS) meets on the first Tuesday of each month, for support and political action. 355 Boylston St. (church annex). 7:30pm. Refreshments.

Cambridge, MA — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

25 wed

Boston, MA — Mass. Gay Political Caucus meeting. 7:30pm. Info: 471-8404.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Julie C. Woods, soft folk rock. Wed. eve is women only. 355 Boylston St. (chapel entrance). Doors open at 7:30pm. No one admitted after 8. \$3.

Cambridge, MA — Cambridge Women's Center invites all women to introductory, an open discussion group meeting every Wed eve at 8. Tonight's topic: Sexual preference. 46 Pleasant St. Info: 354-8807.

26 thurs

BOSTON, MA — GAY COMMUNITY NEWS NEEDS HELP PROOFREADING AND LAYING OUT THE PAPER. NO EXPERIENCE NECESSARY. PROOFREADING BEGINS 5-ISH AND LAYOUT ABOUT 7:30. REFRESHMENTS AND GOOD TIMES! 22 BROMFIELD ST. (NEAR PARK ST.) INFO: 426-4469.

Cambridge, MA — Support group for lesbians whose lives have been affected by alcoholism. 7:30pm every Thursday. Info: 864-1634. Sponsored by Women's Alcoholism Program.

Boston, MA — Oasis, coffeehouse with entertainment. Tonight: Sherry Pedone, bluegrass, folk, country, originals. 355 Boylston St. (chapel entrance). 7:30pm. All are welcome. \$3.

New Bedford, MA — Rap group at the Aid Center, 18 S. Water St. 8-10pm. Info: 999-3141.

Uxbridge, MA — Support and Discussion Group for Lesbians. Eves, 7:30pm. Info: 278-5475.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

wednesday

Boston, MA — Gay Youth Rap. Boston Alliance of Gay and Lesbian Youth (BAGLY). For all between the ages of 14 and 22. 7-9pm. 128A Tremont St. (near Park St. stop), 4th floor. Info: BAGLY 338-9472 or the Hotline: 426-9371.

Boston, MA — Walk-In VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 287-7573

Boston, MA — Massachusetts Gay Political Caucus meets at 7:30pm every 2nd and 4th Wednesday of the month. Info: 471-8404.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

Cambridge, MA — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

Lynn, MA — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

thursday

Boston, MA — GCN proofreading and layout (basically cutting and pasting). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-ish and layout 8-ish. 22 Bromfield St. (near Park St. and Westinghouse St. subway stops), 2nd floor. 426-4469.

Boston, MA — North American Man Boy Love Association (NAMBLA). Regular meetings on 1st and 3rd Thurs. 8pm. Glad Day Bookshop, 22 Bromfield St. (near Park St.) Info: 542-0144.

Boston, MA — Lesbian Youth United (LYU). Rap group. 7:30-9:30pm. For women 22 and under who are or are considering being lesbians. 128A Tremont St. (4th floor). Call BAGLY (Boston Alliance of Gay and Lesbian Youth) at 338-9472 or the Hotline 426-9371. (6pm-midnight).

Boston, MA — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 426-7351.

Cambridge, MA — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

27 fri

BOSTON, MA — WE NEED HELP SENDING OUT GCN EVERY FRIDAY EVENING. COME BY FOR A FEW HOURS ANYTIME AFTER 6 AND SHARE ENERGY. REFRESHMENTS AND GOOD TIMES!!! WOMEN AND MEN WELCOME. 22 BROMFIELD ST. (NEAR PARK ST.)

Cambridge, MA — Lesbian and Gay Male Open Poetry Reading. Bring songs, instruments and ears to Phillips Brooks House, Harvard Yard. 8pm. FREE!

Boston, MA — Come meet the Mass. delegates to the National Conference on Lesbian and Gay Rights!!! Tell them what you want the Conference to hear and enjoy a buffet meal featuring international favorites and entertainment. Arlington St. Church, 355 Boylston St. 7-11pm. Donation \$5 to benefit travel expenses for the delegates. Door prizes! Wheelchair accessible.

Cambridge, MA — Am Tikva. Service with World Congress/Oneg. Desserts. 8pm. 312 Memorial Dr. Info: 524-1617.

Cambridge, MA — "Revolution or Death", a film about El Salvador sponsored by Cambridge Women's Center. Red Book Store, 136 River St. (Central Square) 7:30pm. \$1.75 to benefit CISPES (Committee in Solidarity with the People of El Salvador).

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: "Monday Morning Pronouns", a film by Micki Dickoff. All are

Cambridge, MA — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

Boston, MA — Oasis Club. Food, disco, rap sessions and games. 9pm-4am every Thursday. 79 Broadway St. (Bay Village) In the Downtown Club. Gay club for everyone 18 and over. \$3 membership. Info: 338-8831.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Somerville, MA — Lesbian Support Group for younger women. Somerville Women's Center, 38 Union Square, (2nd floor over laundromat). 8pm. Info: 623-9340.

New York, NY — Biweekly gay male "S/M" support group. 8pm. Info: Brian 243-3332 (6-10pm).

New York, NY — General meeting of the Committee of Lesbian and Gay Male Socialists at NY Marxist School, 151 W 19th St. 7th floor. 7:30pm. Info: 988-3012.

Boston, MA — N.U. Lambda, Northeastern University's social and support group for lesbians, gay men and their friends meets every Thursday at 245 Eli Center. 7pm.

Northampton, MA — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

friday

Boston, MA — Come to GCN office, 22 Bromfield (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

Boston, MA — Gay male cultural production group forming in Boston for local and national entertainers. Any interest or experience, call Dimid at (617) 445-3604. Leave message.

Pittsfield, MA — Lesbians United meetings Info: Women's Services Center, 499-2425.

saturday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center and occasional trips/activities for lesbians and gay youth 14-22. 1pm on. 128A Tremont St. (across from Park St. sta.) 4th floor. Info: BAGLY 338-9472 (esp Wed & Thurs eves) or 426-9371 (eves).

Cambridge, MA — Lesbian and Gay Folk-dancing. First Saturday of the month, 3-5pm followed by a potluck dinner. Phillips Brooks House, Harvard Yard. Beginners welcome. (See also Sundays). Info: Beth 666-4278 or Michael 492-1339.

Cambridge, MA — "Common Ground," a free-form lesbian and gay radio program with poetry and music. WMBR, 88.1FM. Public service announcements welcome. 494-8810. 9am.

welcome. 355 Boylston St. (chapel entrance). \$3.

28 sat

Boston, MA — Good Gay Poets Press readers (Camille Norton, Jane Barnes, David Eberly and Charley Shively) at Avenue Victor Hugo Bookshop, 339 Newbury St. Donation. 7:30pm.

Boston, MA — Chiltern Mt. Club. Birdwatching on Plum Island. Info: Peter (617) 623-5368 (h) or 495-2469 (w) (eves)

Cambridge, MA — An evening of Lesbo with Amethyst Women. 8:30-10:30 at Old Cambridge Baptist Church, 1151 Mass Ave. (Lesbo is like bingo, only better) \$2 (more if/less if). A drug and alcohol free event. All women are welcome.

Boston, MA — Planning meeting for Northeast Lesbian and Gay Conference (to be held June 19-21). All are urged to attend. Arlington St. Church, 355 Boylston St. 1pm. Info: 354-1755.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Bachelorettes and Gay Divorcees, music, satire, clowning fun/fun. 355 Boylston St. (chapel entrance) All are welcome. \$3.

Hartford, CT — Coalition of Sexual Minorities invites you to a potluck supper. Get acquainted with various organizations in the Hartford area. Info: 249-7691.

The deadline for Calendar items is Tuesday at noon for the following issue.